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THE TALE
OF THE ARMAMENT OF IGOR.

OXFORD UNIVERSITY PRESS.
LONDON, AMEN CORNER, E.C. EDINBURGH. NEW YORK.
TORONTO. MELBOURNE. BOMBAY.

DEDICATED
TO MY
FATHER.



MEDIEVAL RUSSIA

THE TALE
OF THE ARMAMENT OF IGOR.

A.D. 1185.

A RUSSIAN HISTORICAL EPIC.

EDITED AND TRANSLATED BY

LEONARD A. MAGNUS, LL.B.

Editor of 'Respublica' (Early English Text Society)

WITH REVISED RUSSIAN TEXT,
TRANSLATION, NOTES, INTRODUCTION AND GLOSSARY.

OXFORD UNIVERSITY PRESS.
LONDON, AMEN CORNER, E.C. EDINBURGH. NEW YORK.
TORONTO. MELBOURNE. BOMBAY.
1915.

P R E F A C E .

This is the first English edition of this ancient Russian epic.

It is intended as a handbook to the increasing number of students of the Russian language, and to reveal to the general public one of the treasures of Russian medieval literature.

The editor has to express his gratitude to many friends without whose encouragement and advice it could never have appeared; and, in especial to Miss J. CURRIE who has drawn the map, as well as to Professor A. P. GOUDY for his illuminative suggestions.

L. A. M.

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SCHEME OF TRANSLITERATION.

а	—	a	[as in Italian].
б	—	b	
в	—	v	
г	—	g	
д	—	d	
(дъ)	—	dy	
е	—	ye or e	[e as in Italian]
ж	—	ž	[s in leisure].
з	—	z	
и, і, ѵ	—	i	as in Italian: but short.
й	—	y or ĭ	
к	—	k	
л	—	l	
(лъ)	—	l'	
м	—	m	
н	—	n	
(нъ)	—	ñ	[ñ Spanish, or gn Italian].
о	—	o	[always short].
п	—	p	
р	—	r	
(ръ)	—	r'	
с	—	s	
(съ)	—	ś	[s in sibilant].
т	—	t	
(тъ)	—	t'	[ty in don't-ye'r know].
у	—	u	[as in Italian].
ф, ѿ	—	f	
х	—	kh	[German <i>ch</i>].
ц	—	ts	
ч	—	č	[<i>ch</i> in <i>Church</i>]
ш	—	š	[<i>sh</i> in <i>shall</i>]
щ	—	šč	[like <i>shch</i> in <i>fresh-cheese</i>]
ъ	—	<i>mute</i>	[when sounded in Old Russian = <i>ə</i> or <i>e</i> in German <i>Rose</i>]
ы	—	y	[<i>i</i> in <i>will</i>]
ь	—	[<i>mute</i>]	
ѣ	—	ě	[<i>ye</i> in <i>yes</i>]
э	—	e	[<i>e</i> in <i>ell</i>]
ю	—	yu	[<i>'u'</i> in <i>'use'</i> but shorter]
я	—	ya	

INTRODUCTION.

I. THE HISTORY OF THE MANUSCRIPT.

The history of the manuscript of the *Slóvo* has been often stated. In 1795 Count Musin-Puškin, a distinguished aræologist, bought from the archimandrite of the Spaso-Yaroslávski monastery a bound volume of manuscripts, amongst which was the original of this text. In 1800 he published the *editio princeps* under the title of a 'A heroic song of the foray against the Pólovtsy of the hereditary Prince of Nóvgorod-Sěverski, Ígoř Svyatoslávič.' There were 1200 copies printed, a few of which survived the fire of Moscow in the year 1812 in which the original MS. and most of the printed copies perished.

Thus this printed book of 1800 was the only original, until Pekárski discovered a second modern copy amongst the papers of the Empress Catherine II, an account of which appears *infra*.

The *editio princeps* contains the text with a modern Russian translation, historical and other notes, an abstract of the action of the poem, and a preface giving the facts of the discovery. The text is printed as continuous prose, and there is a long list of *errata* at the end of the volume. The preface provides no sufficient detail as to the style, conditions or date of the lost original; nor to what extent, if any, the editors had adhered and followed it literally, or emended the orthography in conformity with the standards either of Russian or Church-Slavonic. From all accounts, Musin-Puškin was an ardent collector, but an indifferent critic; and, from contemporary evidence it has been gathered that only six of the learned men of the time ever had the opportunity of seeing this vanished MS.: amongst them Bantyš-Kamenski, A. F. Malinovski, A. I. Ermoláev, N. M. Karamzín, R. F. Timkovski and G. N. Boltin.†

In the preface Musin-Puškin says:—"The original MS. is in very ancient handwriting. It belongs to the editor who, through his own endeavours and help received from experts in the Russian language has, in the course of some years brought this translation to the degree of clearness desired, and is now at the request of his friends publishing it to the world at large. But, in despite of all this, there remain some passages which are unintelligible; so, I beg my kindly readers to submit their suggestions to me...."

† Malinovski stated (*teste* Dubenski) that the MS. was of the end of the XIV century: Ermoláev that it was of the middle of the XV: Kalaidovič. (who did not see it) pronounced for the XVI century. At all events it was not the contemporary copy.

Since that date there has been a deluge of editions and criticisms, as a glance at the bibliography will show. Evidently Musin-Puškin underrated the interest of his casual purchase.

It appears from the criticisms of Barsov and Tikhonrâvov, as well as from contemporary statements, that the lost MS. was in a sixteenth century hand unpunctuated and with the words undivided, and Barsov impugns the handwriting of Musin-Puškin as a contributory cause of error.

For some years controversy raged on the genuineness of the poem; but the drift of opinion confirmed authenticity. This poem was flashed on the world very soon after MacPherson had roused all the scepticism of London with his Ossian; but the historical exactitude of the *Slóvo*, the fact that it had been vouched by a few but notable and responsible persons soon allayed the doubts.

No other ancient copy has been traced. Petruževič very plausibly opines that the reason of the rarity is that the author was a layman with a strong inclination towards Pagan superstitions:—as is plain from the constant references of Slavonic deities—and that, for this reason, the poem was anathematized by the Church, which in medieval Russia, even more than in the rest of Europe was the sole custodian of written records and the art of writing. “Двоевѣрье” or double faith lingered on throughout the hastily converted immensities of the Russian Continent for a very long time; and certainly this poem betrays no religious horror of the gods of olden time.

The poem must have been written and completed after 1185 and before 1187; and probably suffered in various transcriptions leading up to the XVI century original, which fell into Musin-Puškin's hands. Indeed I suspect that this lost text must have been in two hands; otherwise I cannot explain the variants in the terminations *омъ омъ етъ етъ* etc., the relative clarity of some parts and the utter corruption of others, e.g. the passages referring to Svyatopólk and Tugorkán, the digression on Vséslav of Polotsk; a cursory glance at my emended text will reveal how the corrections abound at certain points and cease at others. Other indications of this are slighter; e.g. Vladimir is spelled in modern Russian style with *-mir* towards the end, in older fashion *-mer* in the beginning; and again the modern Russian genitives in *aro* and dative plurals in *амъ* occur at the end, but not in the beginning; and this supposititious second copyist seems to have been the more careless of the two.

However, in 1864, Pekárski, whilst burrowing among the private archives of Catherine II, lighted on six folios of manuscript, consisting of chronological and historical notes, many of them in autograph. The Empress was a keen student of medieval Russia, and, as appears from the autobiography of Musin-Puškin, very much interested in his collections of original records. She graciously allowed the Count to lend her some of his treasures, and, in return gave him access to papers in her own cabinet, asking him to elucidate manuscripts she found hard to decipher.

It follows that he must have been her chief informant on ancient Russian history: a fact confirmed by the discovery of a second copy of the *Slóvo* from the lost original, together with a special abstract of its contents, special notes, and a new manuscript translation into modern Russian for her use. She evidently condescended to this with great attention, as some of her pencil notes on the margins go to prove. This text is known as the *Архивный списокъ* the Archive copy, and is designated "E" [Екатерининскій] in this edition, the printed text of 1800 being called II [Мусинъ-Пушкинъ]. In the same folio the Empress inserted in her own hand a number of genealogies of the princes of Kíev.

The variants in these two copies are important and significant. First, the vocalization of E is generally more in accordance with Russian than Church Slav usage; in the second place, in a number of corrupt passages, E supplies a better reading; in fact I take it that in E we are spared the additional mistakes of the printing house, and I have adopted it as the original in this book, incorporating the corrected readings of E. in Simoni's edition of it (1890). The explanatory documents — the translation, commentary etc. — also differ very slightly. Thus Yaroslávna is made out to be the wife of Vladímir Ígorevič, instead of Ígoř's; the abstract is shorter and more concise; the grammatical forms especially in regard to the rather indiscriminate use of terminal ѣ and ѡ regular, though still pointing to an original confusion in the lost MS. The numerals in E. are marked with the modern Arabic symbols, not with the old Slav letters with numerical values, a difference of some considerable critical value in one passage at least, where E. reads *Зояни* for *Трояни*; this possibly proving some connection between the incomprehensible word *Троянъ* and the numeral 3, confused with the Russian letter З. In other cases, where words occur, probably derived from Eastern sources, already unintelligible to the sixteenth century copyist [e.g. *Карнаижля, дивица*] E. gives us a better, if more difficult reading; probably leaving the original as it stood, uninterpreted.

Obviously, in all these uncertainties and this hopeless field of conjecture, it would be ridiculous to attempt to fix on an author. But, as stated in the historical section of this Introduction, the date of composition is fixed by the eclipse of the sun, by the reference to Yarosláv of Galicia as alive, and by the appeal for help to contemporary princes, and must have been in 1185 and 1186; in the latter year the jubilant conclusion celebrating Ígoř's escape (uncontemplated in the first two parts of the poem) was added to the first draft.

Furthermore, the author must have been an eye-witness; for his account of the battle confirms and corroborates the tales of the Chronicles, supplying other detail; he had strong sympathies with the faction of the Ólговиči and the independent house of Polotsk, and shows little kindness towards the branch of the ruling family of whom Vladímir II

was the greatest and the best. Lastly, the author has a strong and markedly individual style, avoiding exaggeration and grotesque figures [such as are found in the folk-tales, e.g. as extraordinary magic, many headed monsters etc.]; and is also free from the loose and inchoate profuseness of the Ballads, with their rather sploshy and irregular metre.

Lastly, to hazard a guess, the headings in the Ipatievski Chronicle for the years succeeding the events of 1185, often fall into a poetical style, not altogether dissimilar; and as the writer of the *Slóvo* shows accurate acquaintance with the records of the past and often repeats almost *verbatim* the expressions used in these Chronicles, it is not improbable that he may have been associated with the production of them.

This Introduction is intended to generalize and collect impressions, for the proof of which the reader may be referred to the notes on the text, where instances of such echoes of the Chronicles, and the reading of MSS. will be found set out at length.

But, it is very unfortunate that the original authority for this poem is so deficient and faulty.

II. (1) THE GEOGRAPHY OF RUSSIA.

It would be useful to set out *seriatim* a few elementary geographical facts before attempting to enter on an abstract of Russian history to illustrate the references in the *Slóvo*.

Russia in Europe now comprises 1,997,000 square miles, a territory just less than seventeen times that of the United Kingdom. But medieval Russia, i.e. the country effectively occupied and nationalized, roughly comprized only the present Governments of Volhynia, Kíev, Černígov, Smolénsk, with outposts in Minsk and Vitebsk; farther North, Nóvgorod had established a free domain, which had little or no share in the current of Russian history, until it was merged in the Moscovite Empire by Iván III in the year 1478. Moscow and Northern Russia were only gradually colonized from the South in the course of the XII and XIII centuries.

On a rough calculation this essential Russia occupied no less an area than 90257 square miles, an expanse of not very much smaller than that of the entirety of the British islands.

Russia is a country of great waterways, none of which empty into any of the great seas. The Dněstr flows through Poland and Galicia into the Black Sea at Odessa, the Dněpr, with its numerous affluents flows through central Russia, and reaches the same land-locked sea at Kherson; the Don and the Volga are still farther East, and the latter finds its outlet in that huge salt-water lake, the Caspian.

Medieval Russia only benefited by the Dněpr, which formed the great commercial road between the Baltic and the Black Sea.

But the homeland of Russian civilization suffered under great disadvantages. The immense flat stretch of North-Eastern Europe has no great mountains nor any natural frontiers, and medieval Russia in particular was an undefined land, open to aggression from all sides.

On the South she was cut off from the Black Sea and the estuary of the Dněpr at Čerkásy, † one hundred miles south of Pereyáslavl'.

From Čerkásy the Russian frontier ran more or less parallel with the coast of the Black Sea, and the land to the South was occupied by hostile nomads. To the East the rivers Sulá and Seim formed another shifting boundary; and the Turanian tribes held undisputed sway up to the farthest North, to the shores of the White Sea.

On the West, there was an uncertain line of demarcation in what is now Austrian Galicia and Eastern Poland, a region always contested for by the Roman Catholic Poles against the Orthodox Russians.

On the North, the Lithuanians and Esths, and other savage races, which had not yet attained to civic life, barred the way to the Baltic; when they were conquered, it was by the German knights of Brandenburg.

Thus the Russians, in addition to being an inland state, had none of the security of a frontier formed by mountain-ranges (such as the Carpathians, which sheltered the Hungarians, nor that of one formed by one of the great rivers.

This indefensible position was held by the Russians of Kíev, who bore all the brunt of the Turanian assaults in the confused migrations of the ninth, tenth and eleventh centuries. Their realm, minute as it is in comparison with modern Russia, was a vast field to defend. These geographical factors are of the utmost importance, if the division and anarchy of Russian history is to be understood, and, to a certain extent, condoned. Thus, taking distances as the crow flies, from Nóvgorod to Pskov is two hundred miles, from Pskov to Polotsk, (the fief of the Kriviči and an independent branch of the reigning family) — 300 miles, from Černígov to Minsk 325, from Černígov to Kíev (the two capitals of medieval Russia) one hundred miles, from Kíev to Pereyáslavl' 75, from the junction of the rivers Donéts and Don to Kíev 500, and from Vladímír Suzdalski, (the first capital of the Northern branch of the family who were to gain sovereignty over all Russia) 600 miles.

This tedious list of figures might be prolonged: but they must be emphasized: otherwise the abuses of the medieval Russian polity will remain inexplicable on any theory of human folly. These great flaws, were the incessant subdivision of territory amongst the sons of the reigning house; the retention of lateral descendibility instead of lineal [отчины, дѣдины], with all of its attendant risks civil war, disputed rights and the temptation to establish independent domains: it was because the rights of minors could not be effectually guarded, because children could not

† about 150 miles from the sea coast: and 300 by the Dněpr.

undertake the heavy military duties that so very swiftly wore out the warlike generations of the Russians.

One or two really great rulers succeeded in the frightful task of establishing central authority and maintaining these vague and shifting boundaries.

The Russians themselves at this time called themselves collectively Русь. It was a word with an import like that of Ἑλλάς of old; an honorific, rather than a territorial designation; wherever the Russian went was Русь; he built cities, established the Christian worship; and, segregated from contact with the West by his position and parted from the decaying Eastern Empire, (to which he owed his civilization) by barbarian marauders who beset the lines of communication by land, (whilst he had no access by sea), he upheld his culture and spread it abroad, colonized and permeated the Finnish territories to the North and the Turanian to the South, and everywhere carried his country with him.

That he had great lacks and faults, is very evident. The Russian had no genius for organization; stupendous as the work was, the later princes showed no power of adaptation. Their separatist tendencies betrayed them into every dishonourable course, alliance with the savage tent-dwellers who were shaking the foundations of their state, treachery amongst themselves, unwillingness to co-operate. All through Russian history down to the final defeat by the Tatars in the year 1224, it was only the house that happened to hold the throne at Kíev that fought against the myriad foes from beyond the steppes; and, when the Tatars were established for their two hundred years of rule, subjugation brought the most disgusting servility and meanness in its train.

The Slóvo was written only some fifty years before the great disaster of 1224; it is literally and narrowly historical; and it portrays the merits of the Russians, to whom it fell to beat off the Asiatic invaders of Europe, their high ideal, as well as their lapses from it.

This history must now be reviewed in brief outline.

(2) A SUMMARY OF RUSSIAN HISTORY UP TO THE MONGOL CONQUEST.

§1. THE OLD TRADITION.

The old Russian Chroniclers from whose copious accounts this abstract has partly been drawn, in right medieval fashion start their tale from the Flood. A few chapters leads them on to the legendary beginnings of Russia, and a version of the first migrations of the Slavs. Originally, so says Nestor, the Slavs dwelt on the Danube in the country of the Hungarians and Bolgars and took their national nomenclatures from the rivers by which they settled; such were the Moravians and the Poločáne from the Morava and the Polota, (an affluent of the Dviná).

The progenitors of the Slavs were three brothers, Kyï, Šček and Khoriv and their sister Lybed †, the eponymous founders of the Polyáne of Kíev, the Čechs and Croatians.

They lived in anarchy without rulers; so they sent an embassy to the Varangians (the Northmen who were then sweeping all of Europe down to Constantinople) in the year 848 in these terms:—"Our country is good and large and fruitful, but there is no good governance in it, because we have no elders; so come and be our princes in our land and rule over us."

Such is the traditional story.

§2. THE DISTRIBUTION OF THE SLAVS.

The Slavs in the tenth century were organized in clans or tribes [племена]; of these the Поляне settled on the middle of the Dněpr, the Древляне in the forests watered by the Southern affluents of the Prípet'; to the West of these last-named on the river Bug the Воляняне or Дулѣбы opposite to the Поляне on the Eastern bank of the Dněpr the Сѣверяне on the Desna and the Sulá; on the Sož (a tributary of the Dněpr the Радимичи and to the East of the Радимичи on the upper Ока the Вятичи. The Кривичи settled in the plain where the Dněpr, the Western Dviná and the Volga meet; and South-West of these last, in the marshy wooded country on the Western Dviná and Prípet', the Дреговичи, to the North of the Дреговичи on the Western Dviná a branch of the Кривичи viz. the Полочане; and lastly on the river Volkov by Lake Плен the Словѣне of Nóvgorod.

The Поляне formed the basis of the subsequent principality of Kíev: the Древляне of that of Pereyáslav': the Дулѣбы formed the principality of Volhynia: the name of the Сѣверяне was perpetuated in the city Nóvgorod Sěversky; the Вятичи formed the independent state of Vyátka, whilst the Полочане under the house of Polotsk were also to establish themselves as separate entity. The Slavs at Nóvgorod realized the great mercantile state, whose history was to be so different from that of the rest of Russia, a free Hanseatic community only suppressed by the Moscovite rulers in 1478.

§3. THE SLAV STATE.

But, as yet, there was no unitary state, only a mass of Slav tribes roving within ill-defined bounds. Those in the South paid tribute to the Khozars, a race of Turkish origin, but unlike the barbarous Asiatic hordes who had preceded them and were to follow on their trail. The Khozars very soon abandoned nomadic habits, whereas the last invaders, the

† a river on which Kíev lies.

Mongols, during their sway of two hundred years never attained to this much of civilization, nor ever took to building cities.

In the VIII century under the influence of Jewish and Arabic immigrants the dynasty of the Kagans, (the despots of the Khozars) became converts to Judaism. The Khozar capital, called Itil, was on the lower Volga, and grew into commercial importance.

This subjection of the Slavs to the Khozars was not altogether disadvantageous; the road was open for exchange between the Caspian and the Black Sea, the Dněpr and the Volkhov with the Volga.

This transitory Empire of the Khozars enabled cities to spring up in Slav Russia; such as Kíev, Černígov, Smolénsk, Lyúbeč and Nóvgorod. The principal and all-important commercial highway was from Lake Ilmen, the Dněpr, the tributaries of which linked up this Eastern Empire with the waters of the Dněstr and the Vistula. This waterway from the Dněpr to the Black Sea is what the old Russian Chronicles call the "road from the Varangians to the Greeks."

However, towards the beginning of the ninth century this empire was decaying, and the Vikings of Scandinavia were making their appearance. A new epoch begins, and Russia, under Northern pressure, is to emerge as a nation.

§4. THE NORSE INVASION.

The cataclasmic eruption from Scandinavia, which remodelled so much of Europe from England to Sicily, transformed the face of the Russian land. As in England, in France, in Italy and in the Eastern Empire these alien elements were quickly absorbed into the native population; they were few, but they established dynasties. In Western Europe the Northmen founded chivalry; they came as buccaneers, and stayed to virilize and enrich.

In Russia it might be said that they came with a sword in the right hand and the merchants' scales in the left. The incursions began in the ninth century; the Northmen hired out their military services to the market cities on the Dněpr which the Kagans (probably pressed in the rear by the Pečenegs (Πετζαγκίται) could no longer protect. Out of these cities the Northmen carved principalities for themselves. They came as armed merchants.

In this part of the Continent they were called *Vaerings*; in Russian Варягъ in Greek Βάραγγοι. As the Varangian guards of Constantinople, they afterwards became the mainstay of the state.

In the early chronicles of Russia, all of their names are still pure Scandinavian: Thorvardr Труворъ, Hrörekr Рюрикъ, Helgi Олегъ, Ingvar Ингваръ or Игорь, Höskuldr Оскольдъ, Dyri Диръ, Sikniutr Синеусъ, Rognvaldr Рогволодъ, etc. In Slav Russia, where the land was fat, but there was no good governance, these princes invaders became

the kings, *konungar*, or in the Slav form князи. The land which until then had no name was then called Russia, Русь after the word *Rus*, with which the Finns (who then peopled all central Russia) formerly designated the Scandinavians, and to this day designate the Swedes.

In establishing their own sovereignty, these new rulers released Russia from subservience to the Asiatic Khozars. Their descendants were to have the ceaseless task of beating off the successive swarms from Turania.

§5. THE SCANDINAVIAN PRINCES.

Russian history proper, i. e. the history of the state bearing this name, with a dynasty enthroned at Kíev, begins with the three brothers Rurik, Truvor and Sineus, or in Norse, Hrörekr, Thorvardr and Sikniutr. Probably Rurik only followed in the wake of other Norse precessors; but in the year 862 he invaded Russia, occupied Nóvgorod, and sailed down the rivers to Kíev. He retained Nóvgorod for himself, assigning to Sineus Bělo Ozéro, and to Truvor Izborsk. On their death these military outposts reverted to Rurik.

Throughout medieval Russian history there is the same eagerness displayed to gain possession of Kíev. Kíev was the natural mart for the trade of the Volkhov and the Western Dviná; and the master of Kíev had the control of Russian trade. All the other cities depended economically on the good will of Kíev, which soon grew into a rich town with very numerous churches and eight markets. It was the wealth of Kíev that enabled the successors of Rurik to maintain the struggle against the hordes of Asia for three hundred years, despite disaffection within and disturbance without.

Kíev was left in the possession of Askold and Dir, whilst Rurik consolidated his power in the North. Rurik died in the year 879, leaving one son Ígor, a minor, for whom Olég acted as regent.

Olég was the real founder of the Russian state. In 882 he enticed his kinsmen Askold and Dir out of Kíev (which they had released from the Khazar yoke) by means of a treacherous invitation to join him on a trading expedition to Constantinople, and took the opportunity to rid himself of these rivals. He hastened to make Kíev his capital. During his long regency (879—912) Olég subdued the whole of Slav Russia, took Smolénsk and reduced the Drevlyáne, Sěveryáne and Rádimiči to subjection.

He also created for Russia its first international standing as an independent state, in 911 concluding the first commercial treaty with the Greeks, as the outcome of a raid on Constantinople in which the Russian ships sailed into the harbour and ravaged the environs.

This treaty, of which the text has come down in the Russian Chronicles, is of prime importance. It was drafted in Greek and Russian,—

curiously, not in Norse, the word *Russia* Русь for the first time appearing on the world's stage in a diplomatic document. Trading rights were secured to accredited envoys or merchants at a certain time of the year; a place outside the walls of Constantinople was assigned for their residence, and regulations mutually advantageous laid down for the conduct of the commerce. It was attested by the Greeks on their Christian oath, the Russians by their gods Perun and Volos.

In the region of Ígoř (912—945) the Pečenegi, a nomad Turanian race who had been besetting the Khozars, and attacking Southern Russia were becoming a serious menace; they had cut off the road of Eastern commerce on the Caspian, and in 968 made their first great inroad under a leader whom the Chroniclers call Prětič. They established themselves firmly on the shores of the Black Sea South of Kíev in the territory vacated by the Magyars who had migrated to Hungary and harassed Russia, until in another tribe, a more formidable foe came on the scene, the Polovtsy who accomplished what Russia failed in, the subjugation of the Pečenegs. After the Polovsk invasion, the Pečenegs seem to have been merged with the Russian states and to have served as auxiliaries.

One other outstanding event of Ígoř's reign was his raid on Constantinople in 941. The Greeks were unprepared and involved in difficulties elsewhere as well; they armed a number of old ships with the 'Greek Fire' (tubes that belched out flame) and attacked the light boats of the Russians with this superior defensive weapon of civilization; the Russians in panic leaped into the sea, and a remnant struggled home discomfited. The war had arisen in consequence of commercial disputes; and the treaty obtained after the defeat was less favourable to Russia than the one negotiated by Olég in 911. In this treaty of 945 a number of the Russian signatories are Christian.

In all there were six expeditions against Constantinople, all resulting in commercial treaties: for the key-note of the policy of Russia down to the death of Yarosláv I was the maintenance of trade with the Eastern Empire. To this end the Scandinavian princes of Russia kept up a formidable fleet and engaged in frontier wars to keep the highways clear of Asiatic foes.

Ígoř also was engaged in ceaseless campaigns against his vassal tribes; on one expedition against the Drevlyáne in 945 he was killed, leaving his queen Ólga surviving him, as regent for his son, a minor, Svyatosláv I.

Ólga is one of the notable figures in Russian history. In the year 945, when visiting Constantinople, she was baptized; and, as the first convert of the royal house, was canonized.

Nestor, the old Russian chronicler, pronounces this obituary in 969: "She was the Precursor of the Christian land, like the morning-star before the sun, like the dawn before the light, like the moon at night."

For the whole of the nominal reign of Svyatosláv I (945—972) she was the real ruler of Russia; for, after his minority was over, Svyatosláv I, the knight-errant of Early Russia, the Richard Coeur-de-lion of his country, was ever on the war-path in distant parts, East and West. Her administration was vigorous, far-seeing, if barbarous. She revenged herself on the Drevlyáne who had slain her husband Ígoř, by inviting them to a festival and burying them alive, a measure of rough justice, easily to be paralleled in Western Europe at this time. She regularized the tributes, built trading centres, fortified the trade-routes on the rivers by erecting cities [городъ градъ Norse *gardr*] and carried on the work of Olég, the regent for Ígoř. She deserves an honourable place among the great women sovereigns of the world.

Her son, Svyatosláv I, though the first to bear a Slav name, was a true Northman, eager to extend his way to the South, and, casting envious eyes on the impregnable city of the Bosphorus. He was assisted by Svěnelđ (or Sveinaldr) as his general. His hardihood was marked even in this hard age of physical endurance. 'Wrapt in a bear-skin, Svyatosláv usually slept on the ground, his head reclining on the saddle; his diet was coarse and frugal...' so says Gibbon, quoting from Byzantine authority.

In the years 964—967 Svyatosláv dealt the death-blow to the Khozars of the Volga, finally releasing Russia from all tribute; and so effective was this campaign that in fifty years this race disappears from memory, and little or nothing was left of its former greatness. During these years Svyatosláv also made forays on the waters of the Oka and the middle Volga, and spread the terror of Russian arms down to the mouth of the Danube. These achievements are extraordinary, to anyone who will read the map and use the scale. He also finally quelled the Vyátiči.

Svyatosláv's campaigns in the North and East were almost the last assertion of Kíevite authority over the Northerly districts whence the house of Rurik had sprung. After his death Nóvgorod and Vyátka were mostly left themselves, to develop into free republics, in touch with the Hanseatic league and very largely out of political communion with the remainder of Russia. The term Русь in the Chronicles is often limited geographically to the country surrounding Kíev and Černígov and does not seem to cover the Northerly states of Nóvgorod, Súzdaľ and Vyátka, which were so many hundreds of miles away.

But Svyatosláv cherished greater ambitions. He wanted to gain the Danube for Russia and to expel the Bolgars [then a Turanian tribe, not yet assimilated in speech with the Slavs] and those intruders, the Pečenegs whose access had been cleared by the downfall of the Khozars. Constantinople was very willing to see the vigour of her dangerous neighbour expended on the subjugation of these barbarians, and in 968 invited Svyatosláv to undertake this new campaign. But, after a first attack,

which proved successful, in the course of which he had established a fortress at Pereyáslavets on the Danube (probably near Marcianople and below Silistria), Svyatosláv decided on pulling these chestnuts out of the fire for himself and Russia; and thus, when their ally was becoming obnoxious, Constantinople suborned the Pečeneg allies of the Russians to rise, and attack Kíev and seize the rapids of the lower Dněpr, so cutting off the trade-route to the Black Sea. Svyatosláv, who had been defeated this time at Distr (or Silistria) hurried back to face the new enemy, but on his way back was beaten and slain. His head was cut off and his skull used by the savage Pečenegs as a drinking-vessel.

But the death of this heroic figure passed almost unnoticed in Russia, which had during all of the reign been left to itself, whilst the monarch was away on his remote schemes of conquest.

Svyatosláv left three sons, Yaropólk and Olég, legitimate by a Scandinavian mother, and a third son, Vladímír, by a Slav serf Malúša. They were all three under age, and the first partition was made to provide them all with territory, Yaropólk the eldest being assigned the capital, Kíev, Olég the region of the Drevlyáne (the land watered by the Pripet' and neighbouring streams) and Vladímír the North with the capital city of Nóvgorod. Civil war soon ensued; and Vladímír, who, under the tutorship of his maternal uncle, Dobrýnya, had been partly educated in Scandinavia, and had thence brought with him a fresh batch of Pagan Norsemen, in 980 assassinated Yaropólk, who had already dispossessed and killed Olég in 977.

A new epoch may be said to begin with the accession of Vladímír I. The period of expansion and consolidation was over; the Scandinavian ascendancy was at the end; Russia was to become Christian and Slavonic.

§6. VLADÍMIR I.

Vladímír was the first prince of Russia, by birth partly of Slav blood. He owed his accession to the throne at Kíev to Norsemen; possibly it was facilitated by the distrust aroused by his brother Yaropólk's leanings towards Christianity. At any rate Vladímír, who was to be sainted as the Constantine of Russia, commenced his reign by re-instating Paganism with all the zeal of the proselytizer. He set up idols on a hill in Kíev, facing the Palace, to Perun the god of thunder, to Khors the Sungod, to Dažbog the god of the sky, to Stríbog, the god of the winds, Sěmorgl and Mokoš; and he offered human sacrifice. It may be remarked that of these deities next to nothing is known save their names as recited in this list; that it is improbable that the Slavs, who were nature-worshippers, had ever set up statues to their gods; and, lastly, that human immolations had never taken place in Russia,—unless the account in Euripides of the Tauric Artemis can be cited in this connection.

Whether this sudden State establishment of heathendom would have accomplished its end may be doubted ; for Russia was by now permeated with Christian doctrine. But the last flicker of Pagandom in Russia was very vigorous, for it was the act of a strong and self-willed ruler.

This happened in the year 980. Eight years elapsed, and the politic ruler found occasion to reverse the direction of this religious zeal. He had been to Constantinople, and wished to ally himself to the Empire by marrying Anna, the Emperor's sister. Also, his Varangians from Scandinavia, through whom he had gained single sovereignty, were becoming oppressive to their master ; and Vladímir was glad to dismiss them to the service of his Byzantine ally, recommending him to relegate these unruly champions to the provinces, and safeguard himself against their superfluous energies. This act marks the end of Scandinavian government in Russia.

As early as the year 866 a bishop had been appointed for Kíev and a church built for him; before that date, Saints Cyril and Method, the apostles of Russia, had worked amongst the Western Slavs and in the Tauric Chersonnese, for the purpose of evangelization inventing the Cyrillic alphabet (as Ulfilas had done for the Goths); further, the conversion of Olga in 945 must have been propagative.

The price of Anna was the baptism of her intended husband; the political advantage of favouring the powerful Pagan party at Kíev had now ceased.

In 988 Vladímir ordered the conversion of Russia, cast his idols down with a contumely only comparable to their peremptory erection; thus, he tied Perun to the tail of a horse, had him flagellated and drowned in the Dněpr, seeing that he was safely carried beyond the rapids on that stream. The Chronicles add a pleasing legend that Vladímir assembled a council of Boyárs, and examined into the desirabilities of the German—i.e. the Roman—, the Jewish—i.e. the practices of the Khozars,—and the Greek profession. Only in the Greek faith was the supreme beauty to be found.

The citizens were baptized in droves on pain of the royal displeasure. Vladímir acquired Kórsun, the capital of the Chersonesse (or Crimea) which he had been besieging and also, as security for this important conquest, (by means of which he could protect his Black Sea commerce) the hand of the Greek princess.

Henceforth Russia was Holy Russia; her Christianity conferred on her perennial struggle against the Pagan nomads the fervour of a crusade. In her isolation the new faith lent her strength, endurance and purpose.

The baptism of Russia and the expulsion of the Varangians are the two epoch-making events of Vladímir's reign.

In the year 993 Vladímir was engaged in a frontier foray against the Croatians, and on his return had to encounter the Pečenegs not far from the river Sulá; he defeated them at Trubež near Pereyáslavl'. This battle was decided, according to the Chronicle, by single combat between a Pečeneg Goliath and a Russian David. The Polovsk peril was very imminent, for Vladímir thought fit to construct a network of fortresses on the Dněpr and its affluents.

Vladímir, in the popular ballads of Russia, became the Charlemagne at whose court the heroes met and the Tatar Pagan foes were invariably overcome.

Amongst his military feats may be mentioned the reunion of Polotsk with Russia, which had become independent under one Rógvolod; and his war with Poland, as a result of which he retained Galicia for Russia.

After his conversion he founded many churches and an ecclesiastical college at Kíev and showed great piety, which combined with uxoriousness on a very lavish scale.

The North of Russia he had little leisure to watch; and Paganism maintained itself much longer there, corresponding with the political severance which distance made unavoidable and time was to confirm.

He died in the year 1015, leaving eleven sons, by various connections; the twelfth, Svyatopólk I was his brother Yaropólk's son: Vladímir married Yaropólk's widow.

He partitioned out principalities to his sons; these grants were called удѣлы, (uděly).

§7. THE LAND SYSTEM.

In the feudal age the only form of capital was land. In those smaller Western European countries which had been conquered by Teuton tribes and administered by traditions of Roman law, the tenure of land was soon organized on a system of defined services, and was always lineally descendible. The only variance between different countries was the effective power and the rights of the sovereign, who was in theory the supreme and ultimate owner of all the land.

None of these antecedents obtained in Russia. The Norsemen had descended on Russia spasmodically, gradually, rather more like the Saxons who overwhelmed Celtic Britain and had already acquired vested interests, before any unitary state arose.

Secondly, the victorious princes rewarded their faithful followers with principalities, with an eye to the defensive value of such holdings and the fitness of the individual for the post. The grants were personal; they were not descendable to the sons, who might be minors or otherwise incompetent or undesirable. These grants were called удѣлы.

On the death of such territorial prince, the post, with its responsibilities generally passed to his next brother; a course of lateral succession, by which the throne of Kíev also devolved.

The natural outcome of this system was civil strife and a great mortality in brothers. Russia, which in the first place was too vast to hold together, showed a tendency (that increased with the prolific families of these princes) to shale off, so to speak, into factions which were ever subdividing themselves. As each fragment broke off, it became a private estate and heritable; an удѣлъ which had been held by a father was called an отчина; and in the second generation a дѣдина [отець father; дѣдъ grandfather]. In such minor principalities, the course of descent was lateral as for Russia in general, with the all important distinctions, that the descendants of the particular brother received their father's estates.

Thus at the death of Svyatosláv I, the three удѣлы were Nóvgorod, the Drevlyán country, and Kíev; on Vladímir's death, Izyasláv held Polotsk (which was independent from this date onwards), Svyatosláv had Turóv; Yarosláv had Nóvgorod; Borís Rostóv; and so on.

Later on, when Černígov became the отчина of the Ólgoviči, similar descendible tenures arose inside this principality such as Nóvgorod Sěverski: similarly, too, in every other part of Russia. There was no notion of fealty or allegiance; the grand prince of Kíev was merely *primus inter pares*; all отчины and дѣдины were held as allods.

Very much later, in the centralized state of Great Russia (with its capital at Moscow), a feudal system of land held by military tenure came into existence; such grants were called помѣстье.

The primitive удѣлы, being personal grants for the defence of certain outposts, presupposed the indivisibility of Russia, and generally went in rotation, the eldest brother being assigned the central position of Kíev, the next one that of Černígov; and as each post became vacated these officers of state, as they may be considered, were all in turn promoted.

A regular scheme of lateral succession was adumbrated by the will of Yarosláv I, when Russia was partitioned amongst his five sons in the following order, Kíev, Černígov, Pereyáslavl', Smolénsk and Vladímir Volynsk.

This provisional arrangement, with all its inconveniences and jealousies, secured some little method in Russia and came to be regarded as something like a fundamental law.

If a brother predeceased the holder of the throne at Kíev, his descendants had no claim to any part of his удѣлъ which, so to speak, escheated to the next brother. These landless princes were called изгои, and their just claims for compensation were a fruitful source of civil war.

Thus, the absence of a central monarch and feudal overlord, the perpetuation of lateral succession, the constant creation of landless pre-

tenders were all causes predisposing to anarchy and the effacement of a common patriotism: for the owners of descendible estates were concerned for themselves: and the удѣльные князи were too insecure. After the death of Yarosláv I, Russia steadily declined from unity and efficiency.

§8. YAROSLÁV I.

Vladímir I left twelve sons surviving. The immediate business was to thin their ranks.

Svyatopólk of Turov (a town on the Pripet' about 150 miles from Kíev) at once proclaimed himself grand prince and despatched his brothers Borís of Rostóv and Glěb of Múrom and Svyatosláv, prince among the Drevlyáne.

Svyatopólk bears a very bad name in the annals of Russia, for bloodthirstiness and tyranny. In the Zadónščina (the Moscovite plagiarism on the Slóvo) he is constantly mentioned as the prototype of an evil prince.

Svyatopólk was married to a Polish princess and had already revolted against his father. Yarosláv with the Norsemen of Nóvgorod marched to Kíev and expelled Svyatopólk, who recovered Kíev soon after with the aid of Polish troops. This foreign occupation rendered him even more detested, and soon after their departure, he was beaten by Yarosláv in 1019 and died on his way to Poland.

The reign of Yarosláv the Wise [Мудрый] lasted until 1054; up to 1036 Mstíslav of Tmutarakán obliged him to adhere to a partition of Russia; from 1036—1054 Russia was for the last time a unitary state.

Yarosláv's enduring reputation rests on his fortification of the boundaries by building cities and on his codification of Russian law [Русская Правда], the erection of cathedrals (e.g. Saint Sophia at Nóvgorod); generally speaking on his work as a consolidator.

In 1020 he defeated Svyatopólk with great carnage on the Alta [or Лѣта]; an event worth marking as the first time when a Russian prince appeared in the field leading the Pečenegs, nomad enemies against the Prince of Kíev. Polotsk became the permanent possession or the house of Izyasláv; this marked the first definitive scission.

In 1022 Mstíslav of Tmutarakán defeated the Kasog chieftain Redélya in single combat, (a heroic episode for which see line 19 of the text, and the note on it).

Yarosláv tried to provide against the anarchy of the partitions by decreeing in his will the division stated in the previous section. It was a vain attempt.

His death marks the passing of Russia's unity. In that same year, too, a more formidable foe began to assail the borders of Russia; the Pólovtsy under their leader Bolus or Blus. The Pečenegs were now conquered, but by a more energetic Turanian race that harassed Russia, until the Mongols in 1224 subdued them and the Russians alike.

§9. THE YAROSLÁVIČI.

Yarosláv I may have hoped that his written instructions would prevent a recrudescence of the dynastic struggles, in which he had been victorious. But the immense territory from Nóvgorod to Kíev was too vast for one hand to govern; and, if it were subdivided, there was no means of enforcing proper subordination. The story, down to 1224 is one of continuous disintegration, at the best abated for a while by some great prince.

The reign of Izyasláv I was marked by internal dissension and incursions from without. He was an unpopular ruler, but during his first years of his reign the pressure of the Polovsk invasion curbed the brotherly factions.

In 1054 or 1055 the Pólovtsy under Bolus [or Blus or Bus] made a first appearance on the marches of Russia, and Vsévolod of Pereyáslavl', the third brother, bought them off [створи миръ]; "and they returned again whence they had come."

But the methods of an Ethelred the Unready are always ineffective; in 1061 the Pólovtsy for the first time invaded Russian soil; Vsévolod set out on the second of February of this year and was defeated. "This was the first disaster [зѣло] from the Pagan and godless enemy. Their prince was Iskal [or Sokal]."

The danger was momentarily passed, and internal trouble began. Vséslav Bryáčislavič of Polotsk followed his father's example in 1021 and seized and sacked the wealthy city of Nóvgorod, which had been assigned by Yarosláv I to Izyasláv. Izyasláv with his son Svyatopólk, and his brother Vsévolod marched to Minsk and took bloody revenge, "slaying men and women, and seized the children as booty [дѣти вдаша на щиты] i.e. enslaved them."

Vséslav encountered them on the Nemíga, was beaten, and with his two sons treacherously imprisoned at Kíev. This battle was fought in deep snow and was very bloody; the Chronicles are concise and detailed at this period. No doubt, the political motive may have been jealousy of the independence of Polotsk.

In 1067 the Pólovtsy invaded Russia anew in great force and again defeated the three brothers Izyasláv, Svyatosláv and Vsévolod on the Alta [or Љта]. The citizens of Kíev demanded arms for self-defence; Izyasláv would not accede; they rose against him, acclaimed Vséslav as Grand-prince, a position he held for nine months, when he fled surreptitiously on hearing of Izyasláv's approach with Polish troops.

Svyatopólk Izyaslávič carried the war into Polotsk, which he captured for Kíev; Vséslav recovered his inheritance [дѣдина] in 1071 from Svyatopólk Izyaslávič.

In 1071 the Pólovtsy reappeared at Rostóvets near Neyátin [or Нежати́нь;? the river Нея in the Government of Kostromá an affluent of the Unža in the former territory of the Meri].

Meanwhile Izyasláv was quarrelling with his brothers. In 1078 Olég Svyatoslávič (after whom the house of the Ólgoviči was named) had to flee to Tmutarakán, and Glěb, his brother, (whom the Chronicles eulogize as a merciful prince) was murdered.

Svyatosláv and Vsévolod had again expelled Izyasláv from Kíev in 1073; Svyatosláv died in 1076, after assuming the title of grand-prince of Kíev; from 1076 to 1078 Izyasláv with Polish troops held Kíev. Svyatopólk Izyaslávič had possessed himself of the lands of Glěb Svyatoslávič.

This injustice had to be punished, but the method adopted was a terrible precedent.

In 1078 Olég Svyatoslávič and Borís Vyačeslávič headed the Pagan Pólovtsy against Russia, to recover their rights. Vsévolod sided with Izyasláv. At the battle of the Nežátin plain [Нежати́на нива] Vsévolod and the Russians were defeated: Borís and Izyasláv were slain.

In the following year, another Svyatoslávič, Román led the Pólovtsy once more against Vsévolod to the Voína near Pereyáslavl'. Vsévolod bribed the enemy off; and the nomads murdered Román.

The rift between Vsévolod Yaroslávič and the Svyatosláviči arose from the act of Vsévolod and Izyasláv after 1076; when, on the death of Svyatosláv of Černígov, they, in accord with the theory of the удѣлъ declined to assign Černígov to the нзговъ, the Svyatosláviči, his sons. In 1097 at the synod of Lyúbeč, Černígov was constituted the independent отчина of this branch of the family.

But there was little good will between the Monomákhoviči, the descendants of Vladímir II and the Ólgoviči of Kíev. In this period Yan Vyšátin, (who is very likely identical with Boyán of the Slóvo) is frequently mentioned as a counsellor, especially in relation to the house of Polotsk. The years between Vladímir I and Vladímir II seem to be embraced in the expression старое время (the olden time), used with regard to Boyán throughout the poem.

The inglorious reign of Izyasláv I was marked by interminable civil war within, and the successful occupation by the Pólovtsy of the old realms of the Khozars and Pečenegs, so that Russia was now cut off from the waterways of the Don and the Volga, as well as from the lower stream of the Dněpr.

At the close of this reign, Izyasláv was succeeded, in accordance with the rule of lateral devolution in the eldest branch, by his brother Vsévolod I, who maintained his position mainly through his son Vladímir. Vladímir Vsévolodovič, born in 1053, in 1067 was assigned the удѣлъ of Smolénsk, and served the princes of Kíev faithfully against Emperor

Henry IV in 1075, and against Polotsk in 1077; and every year against the wild peoples of the steppes; his name inspired terror into the Pólovtsy. Vsévolod his father was a just and educated ruler, of no great individuality. Through Vladímir's agency, David Ígorevič, the *narod* was established in his father's seat as Vladímir Volýnsk. In 1087 Yaropólk Izyaslávič was murdered, one of the few whom the Chroniclers delight to honour.

In the year 1093 Vsévolod I died. The Pólovtsy invaded Russia in force, and again routed the Russians at the battle of the Stúgna (near Trépol'). Rostíslav Vsévolodovič was drowned in this battle, (an incident on which, for some reason, the Chroniclers dwell).

One cause of defeat may have been divided councils; Vladímir wished for war, Svyatopólk Izyaslávič peace; and Svyatopólk followed the enemy up to be repulsed anew on the Želan.

On Vsévolod's death, Vladímir, studious for lawful succession, allowed his cousin Svyatopólk, the eldest collateral to take the throne of Kíev. In 1094 Svyatopólk made peace with the Pólovtsy and ratified the treaty by marrying the daughter of Tugorkan their leader. Evidently, the same process of fusion was beginning, as had assimilated the Pečenegs of the past period. Henceforth there is frequent mention of the tame and the wild [дикіѣ] Pólovtsy: the former must be those already Christianized.

In 1094 the *narod* Olég of Tmutarakáń, together with his Polovsk allies made war on Vladímir at Černígov, who found it prudent to retire to Pereyáslavl'.

In the next year, the Polovsk ambassadors Itlar and Kytan were treacherously and unnecessarily murdered, in the raid that followed, Olég would not help the Russians, and Kíev was desolated by Bonyák, the Polovsk leader.

But fortune was at last favouring the Russians in this desultory campaign against the Svyatosláviči and the Pólovtsy. In 1096 Olég Svyatoslávič was defeated at Starodúb, and Tugorkan on the river Trubež; Tugorkan "the father-in-law and foe of Svyatopólk" was brought to Kíev and buried at the crossroads outside Berestovo (a suburb of Kíev).

It is because the popular ballads recorded these details so well and enlarged on them, because the Chroniclers dilate on them at such length, and lastly, because the Slóvo refers to them specifically that the events prior to the accession of Vladímir II as Great Prince of Kíev must be stated with some particularity.

In 1096 Olég was again defeated on the river Klyázma, (very far North, not far from Moscow).

The outcome of all this endless disorder was a renewed attempt at some territorial *concordat* at the Synod of Lyúbeč 1097. Svyatopólk, Vladímir, Olég and David Svyatoslávič, David Ígorevič, Vasílko Rostíslavič were amongst those summoned.

Turov and Kíev were assigned to Svyatopólk; Pereyáslavl', Smolénsk and Rostón to Vladímír; Nóvgorod to Mstíslav Vladímirovič; Černígov, Peremyśl' to Olég, David and Yarosláv, the Svyatosláviči; and Polotsk was acknowledged to belong to Vséslav Bryáčislavič (this was a mere recognition of fact); whilst to David Ígorevič, was given his father's удѣлѣ of the principality Vladímír Volýnsk.

But, that same year 1097, David Ígorevič discontented with his share as compared with the grants to the two Rostislaviči, Vasilko and Volodáf, brutally blinded the former, boring out one eye after the other, a gross treachery that raised up against him all the conscience of Russia; after further disputes and fighting, David Ígorevič had to surrender his new inheritance [отчина] of Vladímír Volýnsk.

Thus, Russia was finally partitioned into heritable principalities with no common allegiance; with at best, only a shadowy deference to the senior prince of Kíev. Tranquillity had been secured for a time, and in 1103, 1106, 1107, 1109, 1110, 1113, crushing victories were obtained over the Pólovtsy, and the Russian arms once again proved themselves formidable, even as far as the Don and beyond, e.g. in the year 1116.

In 1113 Yarosláv Svyatoslávič began a campaign against the unruly Yatvyági (on the Lithuanian frontier), and extended the sphere of Russian influence.

The Chronicles provide very full accounts of the successful campaigns of this decade, give all the names of the Polovsk leaders who were captured; of these is worth noting Šarokan (1107), whose name recurs often in the popular ballads); Bonyák (1107); and Taz (1107); (Strabo Lib. VII Cap. III οἱ Ῥωξόλανοὶ στρατηγὸν ἔχοντες Τάσιον)

and, no doubt, many of these names could be elucidated by a Turanian philologist.

§10. THE FOUR GREAT PRINCES.

In the year 1113 Svyatopólk II Izyaslávič died. Like his uncle, Vsévolod I he had been maintained on the throne by Vladímír.

The citizens of Kíev insisted on Vladímír resuming the office of Grand-Prince and passing over the claims of the Svyatosláviči, the next eldest branch of the Yarosláviči, whose record had been none of the best during the previous reigns. Svyatopólk left no brothers, and his sons were mere lads. Vladímír Monomákh [his baptismal name] ascended the throne; by so doing, he incurred the hostility of the envious Ólgoviči, who were now sovereigns in the independent domain of Černígov.

There had, as yet, been three great rulers in Kieville Russia. The first of these, Svyatosláv I, was the great conqueror, a Bayard, who worked with the statesmanlike object of giving his country intelligible frontiers, to protect it against the nomads and secure the trade-routes

down the Dněpr and on the Black Sea. He shattered the Khozars, and shook off the Asiatic yoke. His was a romantic figure that compels admiration.

The second is his son Vladímir I. His was a passionate and sensuous nature, but his impulsiveness was directed to great ends. He re-created Russian unity; gave Russia a new religious purpose, and, with this end in view, even attempted to formalize and institute Paganism. He ruled with vigour and concentrated authority in his own hands at Kíev within those huge confines (which Svyatosláv could not enlarge).

After him there came the great administrator and law-giver, Yarosláv I. This monarch had less initiative than his father Vladímir; but he was just and strong and did all he could to build enduringly on the foundations laid by Svyatosláv and Vladímir. Yarosláv I made Russia known to foreign states: one of his daughters married Henry I of France: another, the King of Hungary.

But the many sons of Yarosláv were unequal to the stupendous task of maintaining in unity a realm with no defined boundaries, without even the loose bond of a feudal system, and pertinaciously, relentlessly, attacked by swarms of nomads from the steppes. During the anarchy of the succeeding reigns, the natural lines of fissure asserted themselves and developed; Nóvgorod split off, to enjoy till 1478 (when she was conquered and destroyed by Moscow) virtual independence, electing and rejecting what prince she would: Polotsk parted from Russia; and at last the independence of Smolénsk, Volhynia, Černígov and Galicia had to be conceded. The domain of Černígov included Moscow, Ryazán, Vyátka and the Rádimiči.

At this point of history, medieval Russia's last great ruler steps in, a man trained to arms, which he had never used except against rebels or the enemy, the faithful lieutenant of his father Vsévolod I and his cousin Svyatopólk II, the statesman who adhered to the rules of succession, imperfect as they were, so as to preserve some safeguard against arbitrary force. The dismemberment of Russia was inevitable: he accepted and tried to rebuild on this assumption. But the dilemma was hopeless. Unless the great estates were made heritable, there would be no stability, and no contentment of princely ambition: if they were made heritable, there could be no concerted common action, save by casual consent. If the old scheme obtained of grants of military posts for life, the holders would be always dissatisfied, and their sons always in rebellion. There was no middle course of feudal vassal tenure with a sovereign overlord.

To a state racked with anarchy within, with its *moral* broken by living precedents of treachery and alliance for selfish ends with the Pagan foe, Vladímir II† at last succeeded; he left Russia organized enough for common action, so as to subsist a century longer.

† He is generally known as Vladímir Monomákh; so called after his maternal grandfather Constantine Μονόμαχος, Emperor of Constanti-nople. His descendants were the Мономаховичи.

§11. VLADIMIR II.

At the age of sixty-one, in the year 1113, Vladímir ascended the throne. He had eight sons, one, Izyasláv had been killed in the campaign of 1096 against Olég Svyatoslávič: another, Svyatosláv died in 1114; a third one, David, is mentioned in 1116, and probably predeceased his father.

Vladímir's formal accession makes no break in the policy of Russia which he led and initiated.

The Chronicle for 1114 contains a curious apocalyptic tale, an Egyptian legend of Svarog (the Slav god of the sky) instituting an Elysian age, and being succeeded by his son Dažbog, the Sun-god, under whose rule cities were founded and civilization prospered. The interpolation of this piece of mythology may be symbolic of Vsévolod I and Vladímir II.

The forays against the peoples of the steppes were almost continuous during the thirteen years of this reign and very successful. The Russian arms were carried as far north as the Bolgars of the Volga (e.g. by Yúri Vladímirovič in 1120) and the cities of the Pólovtsy beyond the Don were taken and sacked. The steppes were cleared and the enemy driven back to the Caucasus. As Vladímir himself says in his 'Instruction to his children,' he had been engaged in eighty-three campaigns of consequence, concluded nineteen treaties with the Pólovtsy, and captured three hundred of their leaders.

Vladímir was also a good legislator, remedied the condition of the **ЗАКУПЫ** (half-free debtors) and left his impress on the internal organization of the State.

In 1126 he died; the Chronicle justly says:—"He enlightened Russia like the sun, shedding its beams. His fame went forth to all countries. He was a terror to the Pagans, a lover to his brothers [this attribute has at this time no mere conventional value] and charitable; and a good champion for Russia.

On his five surviving sons, Mstíslav of Kíev, and Mstíslav's sons Nóvgorod, Kuísk and Smolénsk; Yaropólk was granted Pereyáslavl'; Vyáčeslav Turov, Yúri Suzdal'; and Andréy Volhynia.

§ 12. THE SUCCESSORS OF VLADÍMIR II.

The history of Russia after 1126 down to the Mongol conquest 1240 is a welter of civil wars, nomad incursions, incapable and selfish rulers, increasing disunion; and under such adverse conditions the country was progressively impoverished. In forty-four years eighteen princes sat on the throne of Kíev, i. e. up to the sack of Kíev by the Northern federation. It is better to survey the course of this long senescence and pass over the particular symptoms.

The short reign of Mstislav I (1125-1132) is principally notable for the reoccupation of the principality of Polotsk, the princes of which were banished to Greece for their evil customs [Злонравіе]. After Vséslav's death subdivision and anarchy ensued, and the Polotsk princes, barbarous beyond the conventions of the time, used to sell their own subjects into slavery. Izyasláv Vladímirovič was temporarily installed at Polotsk. [C.f. 1.534 of the text].

Yaropólk II, his brother (1132-1139) arranged that his nephew Izyasláv Mstislavič should succeed him at Kiev, thus abrogating the rights of the surviving sons of Vladímir II. Vsévolod Ólgovič interposed; (the house of Černígov was glad of the broils of the Monomákhoviči). Yúri of Súzdal, the founder of the Northern house of the Tsars of Moscow, claimed Kiev, and for three years 1154-1157 was Grand-Prince; meantime civil strife was incessant, in the course of which the Ólgovič Vsévolod II usurped the throne from 1139-1146.

Yúri of Suzdal was a hard calculating character, unscrupulous with the coldness that distinguishes the Northern princes of Suzdal and Vladimir from their Southern predecessors. The Princes of Smolénsk, Černígov and Volhynia rose against his rule in the year of his death 1157.

From this date down to 1240, when the Tatars sacked Kiev, no less than thirty princes held the perilous throne of Kiev, a title soon to be devoid of honour or significance.

§ 13. THE FALL OF KIEV AND RISE OF SUZDAL AND MOSCOW.

The confused history of this epoch is clearest surveyed from its centre, which had moved up North.

South Russia was exhausting itself. From the year 1054 the Pólovtsy had been ravaging and laying waste, carrying off with them Russians as slaves and creating utter insecurity, poignantly described in the Chronicles for 1170. "God put a good thought into the heart of Mstislav Izyaslávič on behalf of the Russian land; for he wished her well with all his heart; so he summoned his brothers, and took counsel with them, saying;— 'Brothers, have compassion on the Russian land, and for your own ancestral estates; for the enemy every year carry away the peasants [or the Christians] in their tents; they cut down our forests, and always march over us; and already they will soon cut us off from the road to Greece to Salonica....' "; or again (1103) "In the spring the serf [смердъ] sets out to plough with his horses, and the Polovčín arrives, strikes him down with his arrow, takes his horse, then goes into his village, seizes his wife, his children and all of his possessions, and burns the empty hut."

After 1126 the evil went on unabated. Some of the Polovsk campaigns should be outlined. In 1128 they were active under a leader Seluk, a very Turkish name. In 1135, 1139, the Ólgoviči are in alliance with the

Pólovtsy. In 1140 the Pólovtsy were beaten and pursued beyond the Don and Volga. In 1150 they are in alliance with Yúri of Suzdal. In 1152, 1154 they reappear in the heart of Russia, in 1155 on the Kanína river (near Kíev), and there is another great battle in 1160.

After 1160 there is frequent mention of the wild Pólovtsy; the implication seems to be that some of them had been settled on Russian territory, and used as auxiliaries by the territorial princes. Thus in 1172, when Glěb Yúrevič of Suzdal was on the throne of Kíev, a host of Pólovtsy invaded, and divided into two sections; one proceeding to Pereyáslavl', the other going down the Dněpr to Korsún; both sent envoys to Glěb to say that God had established him in his ancestral estate at Kíev, and they wished to settle amongst the Russians who need fear nothing from them. Terms were arranged with the first section, but not with the second.

In 1161, 1162, 1165, 1167 (when the Polovsk leader was Bonyák), 1168, this endless fight continues with the Pólovtsy; in 1172 Glěb Yúrevič is found in alliance with the 'wild' Pólovtsy, under Kontsák (or Končák) against whom Ígor' Svyatoslávič, the hero of the Slóvo, made his foray in 1185. In 1173 the relentless nomads ravaged the neighbourhood of Kíev; but were beaten and pursued as far as the river Bug.

This list of years and invasions might be prolonged; every year seems the same; the nomads moved forwards with their herds and tents, no doubt themselves shifted from their old pastures by other tribes who urged them from the rear. In 1177 the Russians suffered another great defeat: "God let loose his wrath on us," says the Chronicler in 1177, "and sent the Pagans; but not in compassion for them; but, as manifesting to us, turning us to repentance, that we might be deterred from evil paths. For this is his scourge..." — pious reflections, but poor consolation.

Končák appears again in 1178, leading the "godless Ishmaelites, the desperate sons of Hagar,"; whilst still the princes bickered and Svyatosláv Vsévolodič in 1180, Prince of Kíev, used these foes in his quarrel with the treacherous house of Suzdal which had imprisoned his son Glěb.

Meanwhile the princes of Suzdal were gradually conquering the Bolgars of the Volga, a tribe which had almost settled into civic ways.

In 1184 Svyatosláv Vsévolodovič defeated the Polovsk chieftain Kobyák, an incident mentioned in the Slóvo 1.344. But in that same year Kontsák, "the desperate and godless and thrice-accursèd," made a very dangerous inroad, using the 'Greek Fire,' that belched flames out of long heavy tubes. Unfortunately for the Pólovtsy, their one artificer was captured, and the Russians won a great victory.

And so the tale of these incursions goes on, until in 1224 the Pólovtsy disappear from history, wiped out of separate existence by the Tatars, and merged with the subject Russians.

The territory of Kiev and South Russia was being steadily devastated by these ceaseless incursions of barbarians.

The population was also changing its character. The endless wars internal and external resulted in great captures of slaves the general impoverishment of the agricultural population was also contributing to the enslavement of the Russian people. The husbandman in this insecurity could not cultivate or pay his debts; as a debtor, he became a закупъ or debt-serf, who had to pay in labour what he could not absolve in money; as such, if he ran away or evaded his obligations he lost his freedom altogether. Prosperity was founded on slave-ownership and, at the end there were too few freemen left to fight for national freedom.

The composition of the population was changing. When the Pólovtsy subdued the Pečenegs, the latter were soon absorbed into the mass of the people, and these Asiatics were allowed to settle on Russian soil. The remnants of the Pečenegs, the Torks, the Beréndiči, and other similar tribes were collectively called Black-caps [черные клобуки] and used as auxiliaries of the Prince of Kiev. In like manner Černígov † and Galicia drew on other barbarian peoples as mercenaries.

These ruralized Turanians became the natural allies of the Russians in defence of their villages and lands; but these admixtures were altering the composition and so the character of the nation.

To these disturbing factors may be added the continuous emigration North, to Suzdal, six hundred miles away, where there was something like a settled government, and above all some immunity from nomad incursion. These Turanian invaders seem nearly all to have come from the South, from the shores of the Caspian, North of the Caucasus, and to have advanced by the steppes watered by the Don, the Volga and their affluents. This also was the Tatars' line of advance.

Thus South Russia, racked with civil war, depleted by emigration, repeopled by Asiatics, ravaged year in, year out, by savage foes, and crippled in her energies by the rapid extension of slave-holding, was exhausted, the wonder is that she kept up the struggle so long, and gave such valiant account of herself at the last hopeless contest with the Mongols.

Something, even though in outline, must be said of the dynastic changes from 1126, when Vladímir II died, down to the extinction of Russian freedom by the Tatars and the supersession of Kiev as the seat of the Grand-Prince.

After the death of Mstislav I in 1132, the Monomákhovici had to contend with the Ólgoviči, who aspired to Kíev; with the rivalry of the descendants of Izyasláv II and Rostíslav I, (i. e. the princes of Volhynia and the princes of Smolénsk), as well as with the claims of Suzdal which were governed by the descendants of Yúri Vladímirovič. On the death

† e.g. the Куи or Ковуи.

of Izyasláv II, (a prince whom the Chronicle calls honourable, orthodox and pious; he was certainly a brave warrior), Yúri from 1154-1157 held the throne of Kíev, for which he had plotted so long and so indefatigably. The annals from 1157 are mainly occupied with wars with the princes of Galicia, during which Yarosláv Vladímirkovič was creating his immense principality [v. note *sub hoc nomine*].

In 1169 Mstíslav II Izyaslavič was on the throne, and allied himself with Nóvgorod in a last attempt to strengthen Kíev against Suzdal, which under Andréy Bogolyúbski Yúrevič (1110-1174) had been steadily growing and consolidating. A great conspiracy was entered into against Kíev, amongst others by the princes of Pereyáslavl', Smolénsk, Dorogobug, Ovruc, Vysegórod, Olég and Ígor Svyatoslávic of the house of Černígov. The expedition was entrusted to Mstíslav, Andréy's son. Kíev was sacked for two days; "no mercy was shown to anyone; the churches were burnt; the inhabitants slaughtered, the women led into captivity and separated from their husbands; and the children sobbed as they saw their mothers' plight: houses were pillaged: royal robes, icons and books looted; and all the bells were carried away. All men in Kíev groaned and lamented. All of this was accomplished for our sins."

Andréy Yúrevič had too mean an opinion of the former capital of Russia to trouble to occupy the throne; at his orders, his son Mstíslav set up Glěb Yúrevič as regent.

Suzdal had long been virtually independent. It had taken practically no share in the defence of Russia against the Pólovtsy, and directed its energies to expansion Northwards against the pacific Bolgars of the Volga. Andréy, by the brutal sack of Kíev, turned the current of Russian history. In 1172 Mstíslav Izyaslavič with the aid of the Galicians [cf. 1.486 of the text] re-entered Kíev: and Glěb, to recover his conquest, utilized the savage Pólovtsy under Končák. In 1173 Román Rostíslavič was allowed to take the throne of Kíev, on the death of Glěb, whom the Chronicle celebrates as one who loved his brothers, held fast by his oath until death, was gentle, courteous, generous to the church and charitable. This obituary gathers force by comparison with another of 1174, one Vladímír Mstíslavič who suffered much evil, fleeing to Galicia, to Hungary or Polovsk-land, for his own fault, that he never was faithful to his pledged word.

In 1175 the prince of Suzdal already has the title of Grand Prince [великий князь], whilst the ruler at Kiev is appointed and deposed at his will, and soon called simply Князь Кіевскій like any other local princelet. In 1175 Andréy Yúrevič, the real founder of the northern Russian state, was assassinated. He is duly appraised by the Chronicle for his wisdom and piety, his zeal in building cities, and the greatness of the state he erected. He was born in the North, was cold and calculating, unlike the great princes of Kievite Russia; but he deserves the lengthy laudation awarded to him by the contemporary Chronicle.

Moscow was founded in 1147, and already appears in 1175 and 1176 as a place of importance. In 1271 it became the capital of Moscovite Russia, replacing Vladímír, [the northern town of that name].

In 1177 Vsévolod Yúrevič succeeded to Andrėj as virtual autocrat of the independent state of Suzdal. He was the master of Russia, controlled the Ólgoviči of Černígov, from whom he took Ryazán, compensating them with the gift of Kíev. Thus in 1180 Svyatosláv Vsévolodič, the grandson of Olég of Tmutarakán succeeded to the sceptre of Vladímír II.

From all these causes the centre of gravity of medieval Russia gradually shifted up North; Kíev was left to decay: to be swept into the subsequent Lithuanian State, and at last to be recovered by Moscow, two hundred and forty years later, together with the Tatar title of Tsar of Russia [Царь всея Россiи], after the Tatar dominion had been overwhelmed by new Turkish invaders, who swept farther South to uproot the ancient Eastern Empire, and to occupy the impregnable Dardanelles.

§ 14. THE HISTORICAL REFERENCES TO ÍGORĚ SVYATOSLÁVIČ.

The preceding sections are intended to put the text here edited into historical perspective, and also to give some account, however scanty, of medieval Russian history, up to those two cardinal events, which deflected and reshaped Russia, namely, the decline of Kíev, where Russian nationality was born, and the forcible submersion of all the petty princes under the unendurable and degrading yoke of the Mongols, who left an Asiatic impress on the autocracy of the Moscovite state.

In this last section such biographical details as the Chronicles supply should be set forth of the career of the hero of the Slóvo, ÍgorĚ Svyatoslávīč.

He was born in the year 1151, the third son of Svyatosláv Ólgovič. After 1097 the удѣлъ [or as sometimes rendered the 'appanage'] of Černígov became the inheritance [дѣдина] of the Ólgoviči, and inside this domain the lateral course of devolution in order of seniority was Černígov, Kursk, Trubeč and Nóvgorod-Sěverski. Thus, in 1146 Svyatosláv Ólgovič succeeded to this capital [столъ] of Černígov. In 1166 ÍgorĚ's brother Olég defeated the Pólovtsy and killed their leader Santuz. This Olég must have been a brave prince, for in 1161 he was invited to Kíev by Rostíslav I to serve him. Civil wars arose in the principality of Černígov; in 1167 Olég was fighting his first cousin Svyatosláv Vsévolodovič over a matter of succession; presumably, the sons of Vsévolod Ólgovič resented their position as изгон, landless princes, (because their father predeceased Olég, the founder of the house), thus repeating history in the second generation. In 1167 Olég, ÍgorĚ's brother vanquishes Bonyák, a Polovsk leader.

Ígoř's name first appears in the great expedition of 1169 against Kíev, together with that of Olég. He had married Evfrósyna (*Εὐφροσύνη*) Yaroslávna, the daughter of the Galician ruler, and had five sons by her, of whom Vladímir was born in 1173, Olég in 1175, and Svyatosláv in 1177.

In 1174 Ígoř collected troops and marched out towards the river Oskol [*Ворѣколъ*] (about eighty miles from the town of Kursk down the river Seim); he was informed by a captive that Kobyák and Končák were moving on towards Pereyáslavl'; in this unimportant engagement Ígoř was victorious. He was evidently acting by himself.

In the same year Ígoř took part in the campaign against Mstíslav Rostíslavič, who was endeavouring to recover Kíev from the usurper, The Rostíslaviči in this instance won and petitioned Andréy Yúrevič for permission to reign at Kíev. In 1175 Olég and Svyatosláv Svyatoslávīč, Ígoř's brothers, were fighting against each other.

In 1177 the Rostíslaviči were expelled from Kíev and Svyatosláv Vsévolodovič, Ígoř's first cousin installed. The Ólgoviči were now the princes of Kíev.

In 1178 Olég, Ígoř's brother died, and Ígoř succeeded to Nóvgorod-Sěverski; Černígov passing to Yarosláv Vsévolodovič who became notable for his cowardice [v. note on 1. 558].

In 1180 Svyatosláv (who had meanwhile lost Kíev to Rurik Rostíslavič) assembled to Lyúbeč a conference to recover the capital; Yarosláv Vsévolodič, and the brothers Ígoř and Vsévolod Svyatoslávīč attended.

In 1180 Ígoř is found advising David Rostíslavič who was being attacked by Svyatosláv Vsévolodovič. He counselled him to remain quiet and support his brother Rurik.

But in 1180 Svyatosláv Vsévolodič again expelled Rurik from Kíev. In this year Svyatosláv, in alliance with the Pólovtsy made war on Vsévolod Yúrevič to release his own son Glěb whom the Prince of Suzdal had treacherously imprisoned. Ígoř was left behind to guard Černígov. A battle was fought on the Vlena, and Svyatosláv won. David Rostíslavič assailed Ígoř, who would not give battle.

At this time Ígoř was in alliance with Končák and Kobyák, formidable Polovsk chieftains. Together with them, he was defeated by Mstíslav Rostíslavič on the river Čertoryia, and escaped with Končák in a boat. The Chronicle gives a long list of Polovsk names; one chieftain is called *Козель Сотановичъ*—"Goat Satanson"!

In 1183 Končák invaded Russia. Svyatosláv Vsévolodovič, and Rurik Rostíslavič set out to fight them at Olžič where they awaited Yarosláv Vsévolodovič. Ígoř summoned his son Olég, his nephew Svyatosláv Ólgovič and his brother Vsévolod, and was to assume the command. The Pólovtsy declined an engagement.

Svyatosláv Vsévolodovič hereupon designed an expedition on a much larger scale, followed the Pólovtsy into the steppes, defeated them and captured Kobyák. Again we see Ígoř unsuccessful and acting for himself, whilst Svyatosláv concert measures and wins.

Ígoř was piqued at his cousin's achievement, sent for his brother Vsévolod and his son Vladímír. Nothing immediately came of this meeting.

About this time, Ígoř alone of the Russians gave shelter to Vladímír Yaroslávic of Galicia, whom his father had expelled.

In 1184 Svyatosláv Vsévolodovič repelled Končák who invaded Russia, using the Greek Fire and doing more havoc than usual [v. preceding section and note Карнаяжля].

In 1185 Svyatosláv Vsévolodovič and Román Rostíslavic on the 1st of March again repulsed Končák; and again his brother Yarosláv would not accompany the expedition.

Ígoř was never asked to share in these organized attacks; and on the 23rd of April with his brother Vsévolod, his nephew Svyatosláv Ólgovič of Ryłsk and his son Vladímír of Putívl', so as to assert himself and show what he could accomplish, set out on the foray, which has been eternalized in this poem. His impulsive character, generous but weak, is evident all through.

The story had better be told at length in the words of the Chroniclers. Their account differs in slight details which supplement, and corroborate.

At all events, this summary of Ígoř's career exemplifies the purposeless anarchy of Russia at this epoch. The reports are as full for all the years preceding and following; the accounts become scanty and bare only after 1240, when the Tatars enforced peace, having made a desolation.

In 1187 Svyatosláv and Rurik Rostíslavič again attacked Končák. In 1191 Ígoř and his brothers made another foray which proved successful. In 1194 Svyatosláv Vsévolodovič, together with Ígoř and his brother Vsévolod concerted an attack on the territory of Ryazán.

In 1198, on the death of Yarosláv Vsévolodovič, Ígoř succeeded to the principality of Černígov. He died in 1202.

(3) THE CHRONICLE FOR THE YEAR 1185 TRANSLATED IN FULL.

The Chronicle for the year 1185 contains very full details of the events in the Slóvo, but it is evident that the poet did not borrow his facts from the sources, as we now have them.

On the 1st of March 1185 Svyatosláv Vsévolodovič and Ryúrik Rostíslavič defeated Končák, and pursued beyond the River Khorol, but did not succeed in tracing or capturing him.

Yarosláv Vsévolodovič, the prince of Černígov, declined to accompany this expedition, contenting himself with sending his man Olstin Oveksič. Ígoř resented not being invited to take his share in this foray, and without consultation, on Thursday, the 23rd April, went to Nóvgorod Sěverski, where he was joined by his brother Vsévolod of Trúbeč, and his nephew Svyatosláv Ólgovič of Rylsk, and also by his son Vladímír from Putívl'. Yarosláv Vladímirkovič, the ruler of Galicia, and father-in-law of Ígoř was also asked to send contingents, and the Ковун of Černígov [Turanian tribes attached to the Russian princelets] were summoned as auxiliaries.

With this army, Ígoř set out to the River Donéts. "He looked up at the sky and saw the sun standing like the moon, and said to his *boyárs* and *družina* :—'Do ye see what this portent is?' They gazed and saw it and bowed their heads. But the men spoke—'This portent bodes no good!' [The importance attached to astronomical portents in the Chronicles is very great, and every event of the sort is closely and accurately described]..... Ígoř forded the Donéts and Ígoř marched on to the Oskol and there waited two days for his brother Vsévolod, who was coming by another road, from Kursk ; thence the two proceeded to the River Salnitsa.

Their scouts advised them—"We have seen the array of your enemies; they advance at evil speed: let us move swiftly, or return home; the time is not our own.' Ígoř spoke with his brothers,—'If we do not fight, but retreat, then our disgrace will be more than death; be it as God will.' †

And, with this premonition, they marched on all the night through; and on the morning of that Friday, at noon-time they met the army of the Pólovtsy.

When they reached the enemy, the Russians left their tents behind them; and the enemy young and old were all standing on the further bank of the River Syuurli. Ígoř ranged his six companies; his own in the middle, Vsévolod's on the right, that of his nephew Svyatosláv on the left; in front of him, his son Vladímír, and a company kept by Yarosláv (with Olstin and his Kovúí), and in front a third regiment of archers drawn from all the princes' troops. This was the order of battle.

"And Ígoř said to his brothers,—'We have sought this: let us push on!' and so they advanced, putting their hope in God. As they reached the River Syuurli, the archers in the Polovsk host advanced and shot an arrow each at the Russians: and galloped back again. The Russians had not yet crossed the River Syuurli; the Polovétski forces, who stood farther from the river also galloped away.

† Ígoř in all his speeches is very pious: a tone of resignation and humility.

Svyatosláv Ólgovič and Vladímir Ígorevič and Olstin with the Kovúí and the archers pursued them; but Ígoř and Vsévolod advanced slowly, keeping their men in hand; but the Russians in the van struck the enemy down and captured them. The Pólovtsy fled beyond their tents, and the Russians reached the tents and plundered them, whilst others came back to camp at night loaded with booty.

When all the Pólovtsy had been gathered together, Ígoř said to his brothers and his men: — “Thus hath God by his might given us victory over our foes and honour and glory to us; we have seen the companies of the Pólovtsy, how many they are, but have they all yet met? So, if we now march through the night, who will follow us till the morning, will they all follow us? Our best horsemen, may-be, will be cut down and we shall fare as God wills it.” Then Svyatosláv Ólgovič spoke: “I have pursued the Pólovtsy far, and my horses can do no more; if I now continue, I shall have to fall behind on the march.” And Vsévolod confirmed him in his resolve to stay there.

Ígoř said: “It is unprofitable, knowing this, brothers, that we should perish thus.” So they encamped on the spot.

When the Saturday dawned, the regiments of the Pólovtsy came forward, like a forest; the Russian princes were bewildered; whom should they assail first; for the multitude of them was numberless. And Ígoř said:—“Thus we know we have collected against us all the land; Kotsák and Kozá Burnovič and Tóksobits Kolobič and Etebeč and Tertrobič.” And, understanding this, they dismounted from their horses, for they wished to fight their way to the River Donéts and said: “If we flee, we shall ourselves escape, but we shall desert the Black folk [i.e. the serfs or servants; here the hired soldiers] but in the eyes of God we shall pass bearing the sin for them; so, let us die or remain alive in one place!”

With these words they all dismounted and set out to the fight; and, by the dispensation of God, Ígoř was wounded in the hand; and his left hand was as though it were dead; and there was great grieving in his host; and his general was taken, after receiving a wound in the front.

So the fight went on steadily all that day until nightfall, and there were many wounded and dead in the Russian forces; and on the Saturday night they continued fighting.

The Sunday was dawning, when the Kovúí became disordered, and fled in panic. Ígoř at that time was on horseback, on account of his wound, and rode to their company, wishing to make them return to the army. Then realizing he had left his own people some way behind, he took his helmet off and galloped back to his regiment, in order that he might be recognised as their prince and they might rally. But none returned, except Mikhálko Gyúrgovič who recognised his prince and came back. For the men were not well mingled with the Kovúí, except a few of the privates or some of the boyárs' champions [отрокъ]. For the

good men were fighting on foot, and amid them Vsévolod showed no little valour.

And as Ígoř was approaching his regiments, [the Pólovtsy] crossed his way, and took him captive within an arrow's shot from his own men.

When he was a prisoner, Ígoř saw his brother Vsévolod fighting stoutly; and, in his soul, he implored his own death, that he might not witness the fall of his own brother. Vsévolod went on fighting until he had not a weapon left in his hands, and they were fighting round a lake.

Thus, on Holy Sunday, the Lord poured forth his wrath upon us; and, in the stead of mirth, he gave us wailing, and instead of gladness grief [жѣлю], on the River Kayála [now the Kagál'nik; v. note to Каѣла]. And Ígoř said :—"I recollect my sins before the Lord my God, that I have wrought many to die, and shed much blood in the Christian land; how I showed no mercy to the Christian folk, and took by storm the city of Glěbov near Pereyáslavl', For there no little evil befell the innocent Christians; fathers† were parted from their offspring, brother from brother, friend from friend, women from their betrothed and daughters from their mothers, and all was confounded in the captivity and sorrow that then arose; so that the living envied the dead and the dead rejoiced, as holy martyrs who had undergone their trial by fire in this life; old men were swept aside and youths received wounds cruel and ruthless; grown men were hewn and mutilated and the women violated; -- and all this I have done" Ígoř said "I am unworthy to live, and now I see the vengeance of the Lord my God. Where is now my beloved brother? Where is my brother's son? Where is the son I have born me? Where are the nobles of my Council, where my valiant warriors, the file of my men? Where are my steeds and my priceless muniments? Am I not parted from it all; has not the Lord given me as a captive to these lawless foes?".....

One of the Targols, a man named Čilbuk had captured Ígoř; Vsévolod his brother had been taken prisoner by Román Kzič, and Svyatosláv Ólgovič by Eldečyuk of the Voburčeviči, and Vladímir by Kopti of the Ulaševiči.

On the battlefield then Kontsák took charge of Ígoř, his kinsman [сватѣ], as he was wounded.....

Out of the many captives few could escape; for it was impossible for those who ran away to evade because they were encompassed by the powerful armies of the Pólovtsy as though by stout walls. About fifteen of the Russians escaped, and fewer of the Kovúi, the rest were drowned in the sea [i.e. the river].

At this time the Grand-Prince Svyatosláv Vsévolodovič had gone to Koráček and was collecting an army from the Uplands, wishing to

† C.f. the description of the sack of Kíev in 1169 *supra*.

march against the Pólovtsy on the River Don all the summer. Svyatosláv on his return, was at Nóvgorod-Sěverski when he heard of his brothers; how they had marched against the Pólovtsy, and concealed their movements from him; and he was displeased at the news.

Svyatosláv was travelling and when he arrived at Černígov, Běloyolod Prosóvič came and told him what had happened with the Pólovtsy. When Svyatosláv heard of it, he heaved a sigh and wiped his tears and said :—"Oh my beloved brethren and sons and men in the Russian Land! Would that God had allowed me to conquer the Pagans: but, not casting away their youthfulness, they have opened wide the gates to the Russian land [ворота на Русьскую землю]".....

Svyatosláv sent his son Olég, and Vladímír [Glěbovič] into the Posémye † : and hearing the news, the cities of the Posémye were stricken and there was grief and bitter wailing, such as had never been in the Posémye or in Nóvgorod-Sěverski or in all the domain of Černígov....

Svyatosláv sent for help to David Rostíslavič of Smolénsk, and there arrived other help, but Yarosláv [of Černígov] collected troops at Černígov.

But the Pagan Pólovtsy having conquered Ígoř and his brothers were seized with great pride and gathered all their tribes [языкъ] on to Russian soil. Strife ensued amongst them; for Končák said:—"Let us go to the Kiev country where our brothers and our Grand-Prince Bonyák were defeated" [i.e. in the year 1185 ‡]; whereas Kza spoke:—"Let us go by the River Seřm where their wives and children are left, a ready booty for us; for we shall capture the cities, without incurring risks" and so they parted their armies into two.".....

Končák proceeded to Pereyaslavl', which was defended by Vladímír Glěbovič; this prince was himself wounded in a sally from the walls. Vladímír Glěbovič sent word to Svyatoslav, Ryúrik and David, and the relief was despatched.

But the Pólovtsy hearing of this, retired from Pereyaslavl' and on their way attacked Rimov [or perhaps *Rim*]. But the men of Rim shut themselves up in their city, and climbing up to the ramparts, when, by Divine judgment, two defences fell down with the men, into the enemy, and the rest of the citizens were overcome with panic. Some citizens quitted the town and fought as they betook themselves into the Rimov swamps and thus escaped capture; those who lingered in the town were all taken prisoners.

... The Pólovtsy, after capturing Rimov, looted it and went on their ways. But the Russian princes returned home, and were sorrowful...

† The country round the upper Seřm near Kuřsk.

‡ Not the Bonyák of 1096.

But the other Pólovtsy went by another road to Putívl'. Kza had a powerful army: and they waged war in their districts and burned the castle at Putívl' and then returned home again.

But Ígoř Svyatoslávič that year remained among the Pólovtsy and said:—"I, fitly with my merit, have received defeat at Thy command....." The Pólovtsy showed awe for his generalship and did him no offence; but set to guard him fifteen men from out of their sons and five from their chieftains' sons, in all twenty. And they gave him freedom to betake himself where he would, and he went hunting with his sparrow-hawk, five or six of his servants accompanying him. His guards obeyed him and honoured him, and wherever he sent anyone, willingly that one did his bidding.

He had also brought a priest with him from Russia for the Holy Office; for he knew not the will of God and was readying himself to stay there a long time.

But the Lord rescued him for the prayers of the Christians, many of whom grieved for him and shed tears for him.

Whilst he was there among the Pólovtsy, a man by birth a Polovčín, named Lávor, had found his way there; he had a goodly thought and said:—"I will go with thee to Russia." But Ígoř at first gave him no confidence,† but held to the lofty reasoning of youth,—and did not intend taking the man and fleeing with him to Russia,—: and he said:—"For the sake of glory I did not run away from the *družina* before, and now I will not depart by a dishonourable road." With Ígoř there was the son of the thousandman and his groom and they persuaded him and said:—"Prince, go back to Russia, if God desires to rescue thee." But such an occasion came to point as Igor sought for himself. But, as we said before, the Pólovtsy were returning from Pereyáslavl'; so Ígoř's counsellors said to him:—"Thou cherishest a haughty thought within thee and one displeasing to God; thou seekest to take this man and to flee to Russia; but of this thou dost not take heed, that the Pólovtsy will be returning from the war; and we have heard this that our princes have been beaten by them, that they will slay the prince and you and all of Russia. Then thou wilt have neither fame nor life!"

Prince Ígoř took this word to his heart, for he was afraid of their return and he tried to flee. He considered were it better for him to flee by day or night. It was not possible for him to escape by day or night: for his guards watched him; but he secured a suitable time at sunset.

So Ígoř sent to Lávor his groom, and told him:—"Cross to the farther bank of the river Tor with a led horse," for he had decided to escape to Russia with Lávor.

† The escape was a breach of honour: Ígoř would be cheating his captors of their just ransom.

At this time the Pólovtsy were drinking *kumys* and evening was approaching; the groom came to Ígoř his prince and acquainted him that Lávor was waiting for him.

Ígoř got up in terror and trembling, and bowed low to the Divine image and the venerable cross and prayed;—"Lord of Mercy....."

The guards were playing and making merry, and thought the Prince was asleep. The Prince advanced to the river and forded it, mounted his horse and thus passed through their tents.

This rescue the Lord wrought on Friday evening. Igor then walked a-foot eleven days to the town of Donéts and thence to his own Nóvgorod; and they rejoiced to see him; from Nóvgorod he went to his brother Yarosláv at Černígov to ask for help in the Posémye. He travelled thence to Kíev to the Grand-Prince Svyatosláv and Svyatosláv was glad to see him, as was also Rúrik."

From the Lavrentíski MS. the following supplementary facts can be taken; as almost always, this text is much terser and less detailed.

"This year the grandsons of Olég decided to march against the Pólovtsy, because they had not gone that year with the rest of the princes. They went by themselves, saying,—“Are we not princes too? So we too shall gain ourselves renown.”

Ígoř with two of his sons from Nóvgorod-Sěverski set out from Pereyáslavl', and his brother Vsévolod from Trúbeč, and Svyatosláv Ólgovič from Rylsk and the Černígov mercenaries joined them.

The Chronicle proceeds to tell how at the three days' battle Igor's army suffered through lack of water, and the two following phrases occur, which recall passages in the Slóvo.

"Where he had had joy, now we had discouragement, and wailing spread afar and there was wailing and groaning." [Гдѣ бо бѣше въ насъ радость, нынѣ же въздыханье и плачь распространися . . . и бысть плачь и стенаніе].

III. THE CONSTRUCTION OF THE POEM.

The Slóvo falls into three distinct parts, each of them subdivisible. The episode eternized by the author is very slight, one of the many forays against the nomad foes, with whom, for the rest, these Russian princes never scrupled to ally themselves in their perpetual dynastic and territorial quarrels. But Ígoř, to judge by the space his exploits occupy in the Chronicles, seems to have been a romantic and impulsive figure, and this particular raid receives very much more than the usual allowance of space. Still, to eke out the tale, the author in true epic style introduces a mass of material, incidental and illustrative.

In the first section of Part I, (l. 1—28) the poet opens by hesitating whether he shall tell the weary story of Ígoř's expedition in the old-world

style of Boyán [or Yan], or in contemporary manner, probably like the ballads, (a diffuse method of narration with many repetitions, and couched in a loose metre of long lines with four or five accentual beats). He passes on to a eulogy of Boyán the wizard, whose fingers made the harpstrings live, in recording the feats of the princes three and four generations back.

The next section (ll. 29—37) states the scope of the invention of the author, from Vladímir I to his contemporary Igor; and passes on to the third (ll. 38—58) where in words almost identical with the Chronicles, Igor, despite the evil omen of an eclipse of the sun (astronomically verified to the hour) summons his men, he being fierily eager,—as the Chronicles tell,—to avenge the imagined slight that he had taken no share in the victory of the previous year 1184.

At l. 38 the action begins in words very nearly identical with the Chronicles.

The author, in the fourth section (ll. 59—78), characteristically interrupts the narrative, this time with an invocation of Boyán, whose inspiration extended back to the legendary days of Troyán, probably representing the founders of the Scandinavian dynasty. He quotes some of Boyán's lines, and composes a sequel in the same style, but applicable to his own day.

In the fifth section (ll. 79—99) the action of the poem is resumed. Vsévolod in a spirited speech,—which points a moral against others' indifference,—announces his readiness to help his brother; and the following division (ll. 100—112) relates how they start, how evil were the portents.

But (ll. 113—135) the enemy are making their preparations and the Russian force is cut off from its base.

Section Eight (ll. 136—148) describes the first day of battle, and the Russian victory, the looting of the Polovsk tents; followed by a night of ill-judged repose (149—155).

The tenth sub-division gives a brief narrative of the second day's fight (156—189) and the countless re-inforcements of the barbarian enemy.

Again (section XI, ll. 190—208) other matter is interposed; the panegyric of Vsévolod who showed such valour; and in section XII (ll. 209—249) there follows a reminiscence of the days of Rurik and Yarosláv the Great and of Olég of Tmutarakáň, the ancestor of the Ólgoviči, the house ousted from Kíev by Vladímir II. The exploits of Olég and his associate Borís Vyáčslavič, the battle on the Nežátin are mentioned: the author deplores that the children of the civilizing Sun, the Russians were and are wasting their blood in internecine strife.

Section XIII (250—284) describes the battle during the next night, and the morning of the next day; the language is powerful and poetic; the calamity expressed in words of striking simplicity and pathos. Ígoř has fallen; his banners are the enemy's prize; the brothers are separated.

So the first part ends : and the second, the longest, touches on the woes of Russia consequent on this defeat, and the misery inflicted on her by her disunion.

The first section (ll. 284—308) is a gruesome account of how Discord arose, and Ignominy walked abroad. So, too, after this disaster; when Končák the Polovsk leader used the Greek fire against the cities of Russia, (ll. 309—331) and the women of Russia wept, and Kíev was oppressed with grief. The cause is ever the same; civil strife, whilst the Pagan gathers tribute. But this was Russia's secular bane; under the Tatar rule, those immense territories could not combine for defence; only the iron hand of Moscow could enforce union and despotism.

The third movement of this part (ll. 332—360) continues in the same strain; that Ígoř and Vsévolod have courted disgrace and contrasts Svyatosláv III, the reigning prince at Kíev, who had in 1184 gained such a glorious victory. And, all the nations rang with his praise.

At this point (section IV ll. 361—389) the poet interposes another subject, the Dream of Svyatosláv, and its interpretation by his *boyárs*. He had dreamed he had been given wine mixed with dust; that the mainstays of his house had been sapped; for on that fatal Third day two such mighty princes had been defeated, and the Lights of Russia extinguished (Section V. ll. 390—413) on the Kayála river; whilst the maidens rejoiced on the shore of the Black sea.

After this lyric interruption, the poet (section VI ll. 414—452) resumes the lament of Svyatosláv. This "golden word" is terse and moving. Ígoř and Vsévolod are valiant, but headstrong. Yet Svyatosláv sees no aid approaching from his powerful Galician ally Yarosláv Vladímirkovič who could summon the mercenaries from beyond the Carpathians. Nor is there any relief going out to the city of Rim which the Pólovtsy have sacked and gutted.

At section VII (l. 453) the poet leaves Svyatosláv and addresses the principal territorial rulers of his time, who are backward in offering assistance. First of all, he adjures Vsévolod Yúrevič, the sovereign of Suzdal (the Northern state which had already gained practical supremacy (ll. 453—464). Vsévolod had in 1182 conducted an expedition against the Bolgars of the North; if he would help, slaves would be cheap again!

Next (ll. 465—476) he demands succour of Ruric and David Rostíslavič, princes of Smolénsk.

Thirdly (ll. 477—494) he directs himself to Yarosláv of Galicia, a wise and circumspect ruler over an immense territory bounded by the Carpathians for all their length, and bordering on Poland. Yarosláv was also Ígoř's father-in-law.

Fourthly, Roman and Mstíslav Rostíslavič (ll. 495—516) of Smolénsk † are besought for aid. These campaigned beyond the Tátra

† More probably Román Mstíslavič (v. note).

range of the Carpathians, and amongst the Lithuanians; will they not turn their arms nearer home to the frontier rivers of the East?

Next, the poet requests help (ll. 517—530) of Ingváf and Vsévolod Yaroslávič of Lutsk, another branch of this prolific house. [v. the genealogy], and joins with them the three Mstíslaviči, their first cousins. Of all of these the poet records no good done; will they not bestir themselves?

Now the writer prepares the way for suggestive reminiscences of chieftains of the past. He recalls (ll. 531—557) the heroic death of Izyasláv Vasíl'kovič of the house of Polotsk, fighting alone and unaided of his brothers against the Lithuanians. It is curious that this is one of the few references for which no authority can be found in the Chronicles. The tone of these lines carries conviction of their factual truth and is strong evidence of contemporary authorship. The same expressions of ceremonial mourning are used of this Izyasláv, as of Ígoř (555—557).

After this long section of the poem, we find a general imprecation against the sluggishness of the princes of the day, addressed to the cowardly brother of Svyatosláv III, Yarosláv Vsévolodovič, and to all of the descendants of the great Vséslav of Polotsk (ll. 558—568). The writer, whose sympathies are entirely with what the historians regard as the rebellious houses of Polotsk and the Ólgoviči, still accuses these princelets of degeneration from ancestral valour, and of utilizing barbarian mercenaries, rather than fending off the national foe. With this introduction of Vséslav who revolted so successfully against Vladímír II, he enters on the ninth section (ll. 569—611).

This is one of the difficult and corrupt passages in the text; full of references which have been the standing puzzles of all interpreters.

The author selects the episode of the battle on the Nemíga, after Vséslav had sacked Nóvgorod and Pskov, when Vséslav was treacherously imprisoned at Kíev. For nine months he was chosen Grand Prince of Kíev, whilst his enemy Izyasláv, the reigning prince, was in exile in Poland; on Izyasláv's approach he fled secretly by night to Bělgorod and thence home to Polotsk. Vséslav in the ballads was turned into a wizard, and in these passages the writer of the Slóvo accumulates a perplexing detail of mythological and superstitious lore, with incidental mention of those riddling persons Boyán and Troyán.

From Vséslav (ll. 611—620) the poet passes on to a brief mention of Vladímír I, whose energy was never abated.

A new section opens (ll. 621—662) the lament of Evfrósyna Yaroslávna, Ígoř's wife. It is not too much to say that this portion of the poem is one of the most beautiful heroic lyrics known. It is no doubt based on some pagan incantation of the four elements and splits up into four sections, her resolve to bind her hero's wounds, her appeals to the Wind, the Water and the Sun.

The third great division of the poem opens at line 663. It is very short and has the appearance, (as has been suggested by Sederholm and others) of being a subsequent addition. This poem must have been written immediately after the disaster, as the appeals for help go to show. When Ígoř escaped, this jubilant appendix was added.

The first section (ll. 663—693) describes how Ígoř escaped at night from captivity, during a drunken feast. He had to be persuaded against his will, and removed by his fear of being murdered before he would adopt this course of breaking parole. His groom Ovlur, Vlur or LAVOR obtained him the means of evasion.

There follows ll. 694 - 718) a curious dialogue between Ígoř and the river Donéts, in which the clemency of the river-god to Ígoř is contrasted with the cruelty of the Stugná to young Rostíslav Vsevolodič at the battle of 1093 against the Pólovtsy.

Still more remarkable is the following section (ll. 719--744), a conversation between Gzak and Končák, the Polovsk leaders: the good omens cease and these two discuss what will be the outcome of the escape. They say that Ígoř's son will marry a daughter of one of their chieftains during his captivity, but this will not be to the advantage of the nomads.

The fourth section (ll. 745—753) contains a reference, possibly a quotation, from Boyán, probably an outline of the history of the princes whom he celebrated; and the quotation is made to bear upon the Ígoř of 1185.

The fifth section (751—770) concludes the poem and mainly consists of an account of Ígoř's return, the joy it spread, and a conventional ending not unlike that of the later ballads: some of this conclusion might be spurious.

Allusions and historical references are very aptly introduced, and serve to make, out of the bard's commemoration, a little epic in which the life of medieval Russia is faithfully and appositely illustrated; one, too in which much poetry of very high quality abounds.

IV. THE COMPOSITION OF THE POEM.

(A) THE VERSIFICATION.

The principal authority on this head is Korš, whose edition of the text is virtually a monograph and metrical reconstruction. With his bold interpolations and omissions it would be premature to agree; his accentual lore one must gratefully follow.

The metrical basis consists of two main accents, the first of which may be preceded, by one, two or more enclitic syllables, each foot usually

being dactylic: these two accents are followed by a caesura, after which comes a third subsidiary dactylic ending, such as is always found in the ballad metre. Examples of such perfect lines are

Не лѣпо ли ны бѣшетъ брѣтѣ	l. 1.
— рѣща вѣ трѣпу трѣпяю	l. 65.
чь рѣсь по лѣ нѣ горы	l. 66.
вѣци челѣвѣкомъ скра тѣшась	l. 240.
Кѣмѣни ржѣтъ за Су лѣю	l. 75 etc. etc.

The poet of the *Slóvo* further uses the device of alliteration freely and heavily: e.g. ll. 18; 46; 90; 146-8; 179 & 180; 216...; 221, 239, 275 and 276 etc. etc. e.g. | Кѣнецъ | Кѣпя || вѣс | кѣрмлени l. 90.

Some words may be treated as extrametrical, namely *рече*, and the like, as they only serve to as an indication of reported speech. E.g.

Хошѣ бо [рече] кѣпѣ при лѣмити	l. 53.
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This metre of three beats admits, however of some variation. It may be changed into one of four beats, in which case the second line may be regarded as post-caesural and a development of the simple dactyl, e.g. 161-2;

вѣщей Бѣяне Вѣлесовъ внѣче	l. 74
чѣ ми шумѣтъ чѣ ли зве нѣтъ	l. 262....
дѣвеча рѣно пѣрѣдъ зор ѣми	
тоскѣ разлѣя ся по Рѣской зем лѣ	l. 323

Sometimes the last syllable of the concluding dactyl, which is generally *in arsi* bears a substantive accent and so alters the balance of the line. E.g.

— хрѣбра и млѣдв Кня зѣ	l. 228.
— щѣкотъ слѣвѣй у спѣ	l. 130.
— гѣворъ галѣць убу дѣ	l. 131.

In some passages e.g. 249... there is something like a regular alternation of the two-beat and three-beat line: but probably there is no systematic choric metre.

The metre is strictly accentual, and there is no trace of quantity in its determination. It is largely supplemented by alliteration and assonance, the latter sometimes almost amounting to rhyme, e.g. ll. 262, 263; 24 & 26, 36, 122 & 123, 214, 236 & 237, 311....

As one instance: (l. 241...)

Тогдѣ по Рѣской землѣ
рѣтко рѣтѣе кнѣхѣть
Нѣ чѣсто вѣрни гѣхѣть etc.

The rules for the accentuation of words were not quite the same as in modern Russian. These are some of the chief differences.

- (1) ъ and ь are sounded (whether written or not) in all cases where an *o* or *e* is optional in modern Russian, or dropped euphonicly: e.g. въ, къ, пьредъ (in the text generally *written* предъ; Russian пѣредъ) чьрезъ (written чресъ); бья from бить; probably too пѣлкѡмъ (instrumental sing.) and тѣчетъ, like тѣчеши (2nd pers. sing.); Святъславли (where the modern language has Святослѣвли); брезъ [dual] accent бьрезъ; вьспѣти [modern Russian вьспѣтъ].
- (2) The preposition generally attracts the accent of dissyllabic nouns: e.g. на гору, въ поле, на бьрезъхъ, чьресъ поля, на дѣло, отъ двора, по дереву; по полю.
- (4) Proper nouns and some others, oxytone in the nom. sing., throw the accent back to the penultimate in *all* inflexions and derivatives. E.g. Святъслѣвъ, Святъслава, Святъславль, Святъславличъ; Владимѣръ, Владимѣра; Всѣслѣвъ, Всѣславлю; Боянъ, Бояна, so Троянъ; Кончакъ, Кѡнчаку; Дажьбѡгъ, Дажьбога; Тмутороканъ, Тмутороканя; Вячеслѣвъ, Вячеславича; оксамитъ, оксамиты; Игѡръ, Игоря, Игоревичъ; Дунай, Дуная; etc.

In modern Russian the accent has become fixed on either the penultimate or the ultimate: e.g. Мстиславъ, Всѣславъ, Ярославъ, Игорь, Боянъ, Дунай, Владимѣръ etc.

- (5) Thus some accents have shifted in modern Russian: e.g. Russian шлемъ, Игорь, шѣломъ
„ Донѣць; „ Дѡнѣць, (and so for most notes in -ѣць and probably including конецъ the preposition) and other instances are йдутъ, вѣютъ, etc.
- (6) The participles in -ы and -я mostly throw the accent back on the root, e.g. скача, бья; but суды, рядя.
- (7) —и instrumental plural mostly bears the accent: —и acc. plural mostly throws the accent back.
- (8) Participles in -ивъ etc. are oxytone, those in чи, щи, парoxytone.
- (9) The 2nd and 3rd persons of the simple aorist are mostly paroxytone; except when the stem is vocalic, (when there is no termination and where the proposition is unaccented): e.g. вьзъръ, росстре, привѣде, поострѣ, успѣ, etc.

To analyse the metre in full would betray me into a discussion, too long for this introduction; and I rather doubt whether it would be profitable, either to truth, or the advancement of the subject. The few hints given in this section are all derived from Korš; for the rest the reader had far better trust to his own ear; and the richness of this three-

beat measure will ring out. The position of the accented syllable in the foot is variable, as also, within reason,—unlike the style of the later *byliny*,—the number of the unaccented syllables.

The regularity of the alliteration approximates the metre to that of the old German poems; but the freedom of the Slav has released this Russian verse from the stiffness and artificiality that characterize some of the Early English alliterative poems.

Later, this Russian liberty of accent and syllabization developed into anarchy in the popular ballads; and form had to be restored to Russian verse in the eighteenth century by the imitation of Western models.

The *Slóvo* is important in the history of early Slav literature, not least as an instance of native poetry with the just balance of form and license.

(2) STYLE AND AUTHORSHIP.

To enquire for the name of an author of this poem is a hopeless quest; there is only one original; and other medieval writings of Russia must likewise remain nameless.

But it is still possible from both internal and external evidence to localize and individualize the poet.

This poem is a little epic, to celebrate an event of merely passing interest, to invoke aid to release a minor prince of the House and revenge an unimportant defeat,—almost a broadsheet which was also a work of genius. It is narrowly and strictly historical. The date of composition is fixed by the reference to the eclipse of 1185, the adulation of Yarosláv of Galicia who died early in 1187, and also by the evident manner in which the first two sections were written as an appeal for help, without any anticipation of Ígoř's escape which is poetized in the third part.

Thus the poem is absolutely topical; and its accuracy is enhanced by its close connection with the contemporary Chronicles in style, grammar and matter. The historical invocations and reminiscences are not only in conformity with the records, but in many cases borrow their phraseology with the very slightest modifications.

The account of the battle, as many of the commentators have observed is so sharp, and contains corroborative details, which would almost make it appear that the poet was an eye-witness or a combatant; and Petrúševič goes so far as to infer that he must have been one of the Galician volunteers, i.e. in the train of Yaroslávna, Ígoř's wife, and thus summoned by Ígoř to aid him in this expedition.

Dubenski indeed puts forward a hypothesis that the writer may have been that of the Pilgrimage of Daniel the Palmer, in view of some similarities of words and idioms; but this is a mere possibility.

The style is strongly marked. There is a recurrence of animal similes, a very evident love of nature, not the modern lyrical worship,

but shown in an intense faith in Nature's cooperation and sympathy with mankind, a genuine survival of the old Pagan pantheocracy.

The style is terse and powerful. There is no waste of effort, no empty verbiage such as mars the longer and more intimate passages in the Chronicles; nor again any of that wearisome reiteration and loose metre that makes the *byliny* so formless, turgid and unschooled. In fact, the writer seems to take his resolve "not to follow the school of the ballads of his own day" so seriously, that at the crises of his story, his narrative becomes almost telegraphic in its compression, e.g. the parting of the brothers Ígoř and Vsévolod, the recital of Ígoř's escape and rescue†; whilst in the invocations to the princes there is hardly one word that does not serve to explain their boundaries, their exploits, or their patriotic record.

This exactitude and conciseness, combined with poetic presentation, and a wealth of imagery drawn from the forests and the heavens, is broadly speaking the determinant feature of the style of the *Slóvo*; and it is not inapposite to remark that the *Ipatievski Chronicle*, in the years succeeding the events of 1185, contains snatches of verse reminiscent of the *Slóvo* [e.g. 1195, 1196, 1201].

Probably, if not certainly, the close correspondence of the Chronicles and this poem tends to prove that the writer must have been connected with the monastic houses, which, year by year set down so faithfully the little incidents in Russia's anarchic history, and yet so often were able to discern and insist on the bigger events, e.g. the taking of Kíev by Mstíslav Andréyevič of Súzdaľ in 1171, the first approach of the Pečenegs, the Pólovtsy and the Tatars.

But all we have is the poem, and it is only from its style that any guess should be hazarded as to who the author may have been. He is a sincere patriot who has exact acquaintance with his country's history and deplores the petty selfishness of the numberless princes, between which the wide territories were being parcelled up; his ambition was a united Russia, and, it is perhaps for this reason that he coined the word Русичи sons of Russia, an affectionate patronymic not used since or before to designate the Russian people.

This poem must have enjoyed some fame, for it was woefully and unintelligently plagiarized in the *Zadónščina* to celebrate the great and unique victory of Dmítri Donskóy over the Tatars,—this copy is occasionally useful to enable to restore a text earlier than that of Musin-Puškin's MS.—and passages from the *Слово* are quoted in some of the XV or XVI century *byliny* [of Rybnikov ed. 1861 I 19 l. 237 and other references in Kiréyevski ‡]. Its semi-pagan tone and the comparative triviality of the history it celebrates must have contributed to its neglect.

† ll. 268--284 and ll. 677 - 689.

‡ Generally some pedantic by-play on the obsolete word *шеломя*, hill.

V. PAGAN SURVIVALS IN THE TEXT OF THE SLOVO.

So much has been made of the heathendom of this poem, so full a construction has been put on the passage from Strabo (v. note to незнаемъ) that it becomes hard to see what is stated, or omitted,—apart from what modern critics delight to read into it.

One fact stands out, in the strongest contrast with the Chronicles—even those for 1185, where Ígoŕ is presented as a devotee—and with other more or less contemporary productions such as *The Virgin's Visit to Hell*, *Daniel the Prisoner*, *Abbot Daniel the Palmer*, that this poem is conspicuously non-Christian, non-pietistic in tone; the one or two references to Churches impress me as conventional and insincere, and are, I think, interpolations made between the date of the original Manuscript of 1186 and the sixteenth century copy which was burned in the conflagration of Moscow.

At the same time the poem is not Pagan; it seems to reflect the mind of a sincere patriot, with no marked disbelief either in the lingering superstitions, or in the world-faith superimposed on them.

The attitude is what the Russians call Двоевѣріе, double-belief.

When Pagan gods go down before the intolerant and exclusive banners of Christianity, the former sovereigns of the empyrean are dethroned, anathematized and soon forgotten, whilst the meaner local, deities of the rivers and the way-side are left in possession, as before the great change; perhaps, clandestinely.

Incantations and ideas of witchcraft linger on; and, in Russia especially voluminous collections have been made of the formulas.

But, in the Slóvo these ordinary conditions are reversed; there is frequent and specific mention of the great gods, such as Stribog, Veles, Khors, Div, Dazbog; the Virgin of the primitive Slavs (recorded in Herodotus IV 9; poetized by Euripides in *Orestes* as Artemis of Tauris; and geographically certified by Strabo) reappears as the personification of Strife, counterbalanced by the figure of Glory. And, be it noted, in all of these passages both texts agree in using the old Bulgarian vocalization (which is replaced in E by more Russian forms). It is also observable that the principal god of the Russian pantheon, Perun, the Thunderer, is never so much as mentioned: he was the Jupiter who had been dethroned.

The beautiful wail of Yaroslávna is based on some primitive incantation of the four elements, but has been transfigured far beyond the model,—to judge by the examples compiled by Sakharov.

Where the great gods are mentioned, it is always to ascribe to them metaphorical descendants: thus the winds are the scions of Stribog, the Russians the descendants of Dažbog, the fertilizing sun,—possibly

also some Saturn who founded a Golden Age (cf. the Chronicles for 1114)—whilst Boyán, the great poet of the past epoch, is the inspired grandson of Véles † the god of cattle, a phrase, which in the complete absence of other contemporary evidence, it is impossible to explain.

Div, some kind of malignant bird who screeches disaster from the tops of the trees, scarcely comes in the same category. He possesses more reality than these other semi-metaphorical beings. He must be ranked with the numerous omens of the natural phenomena, which play so live a part in the elaboration of the unimportant foray, the subject of the poem. The crows, the magpies and daws, the nightingales and the wild beasts are all credited with superstitious relevance to human happenings; in these lines there is no trace of convention or effort after style. Aftkr all such ideas are rife even in latter-day England.

The sun is, if not worshipped by the writer of this poem,, regarded as a person of great influence. In the Chronicles every eclipse of sun and moon is narrated with the greatest detail; and the highest compliment that can be paid to virtuous and vigorous princes is to compare them with the sun, to treat them, literally, as the sources of enlightenment. So, too, in this poem Ígoř and his brave brother are called two suns who‡ have been extinguished, his infant children, two moons that have waned. One of the real survivals of heathendom in this poem is to be traced in the passionate attention paid to Nature and her manifestations.

The rivers and wells of Russia have always been peopled with spirits. This fact emerges throughout all of the balladry and the folklore of Russia and, indeed, all the Slav nations. The rivers consciously protect or destroy their favourites; they are powers who must be appeased. The story in this text, of the malicious Stugná that drowned young Rostíslav Vsévolodič, whilst the Donéts smoothed its waves to facilitate the escape of Ígoř; the conversation between our hero and the Donéts; all of these are real beliefs, the outcome of heathendom, that can be paralleled voluminously in the later ballads (e.g. in the account of the death of Vasíli Buslávič, and in the *bylíny* of the mystic river Smoródina).

In this poem every form of nature has active power to help, to sympathize or to thwart. When the heroes of Russia falter, all nature literally droops, the trees weep, the grass withers. These expressions are real, the live relics of the old nature worship of the Slavs; of which Rambaud has said:—"Les Grecs se sont bien plus vite dégagés de la matière; ils sont allés aussitôt au polythéisme..... Chez les Slaves le

† Dubenski states on Subinski's authority that in South Russia before 1837 men collected cows' hairs, tearing them up from the animals by the root and wove them into beards. This is rather like the worship of St. Herbot in Brittany, originally a god of cattle.

‡ l. 391...

panthéisme est partout à fleur de terre; cette matière cosmique, les Slaves l'ont aimée comme elle était, l'ont chérie, sans éprouver le besoin de lui donner forme humaine....”

To sum up; it seems to me that in this poem the author was expressing his inmost convictions, and therefore indulged in no conventional religious outbursts such as disfigure his plagiarist in the *Zadónščina*, and pall on the reader of the monastic *Chronicles*; but, he was well acquainted with the *Chronicles* and imported images from them of the ancient Pagan gods, without transliterating them into his own dialect; perhaps it was an assertion of the longing for a united Russia to fight the infidel nomads, a literary asseveration of nationalism.

I cannot hold, with Vyazemski and Petruševič that there is any Greek influence on his form, still less any adaptation of classical models. In the passages dealing with that remarkable figure Vséslav whose reputation for Pagan practices must have had some foundation in history, there are probably records of what was told of him; though most of the direct allusions to episodes that would only suit a fairy-tale are certainly misreadings of a text unusually corrupt. The principal survival of Paganism is the vivid presentation of the active part which every natural growth and phenomenon,—from the stars in heaven down to the grass of the steppe—takes in the affairs of humanity, to forward the right and deplore the wrong.

Those who are interested in the primitive worship of the Slavs (mostly unreflected in this poem) and in the heathen cosmogonies, will find a useful reference in the *Густинская летопись (прибавлениа къ Ипатской, О идолахъ рускихъ)*. The account is later and different from the list given in Nestor, where he tells of Vladimir I's Pagan revival.

VI. THE MEANING OF BOYÁN AND TROYÁN.

BOYÁN.

This name has been one of the insoluble problems in this poem; Boyán the divine seer whose name apparently is elsewhere unrecorded.

In the text he is mentioned four times; first, (ll. 8—28) as a bard, endowed, either metaphorically or in popular credence, with the power of transformation so common in Slavonic legend [c.f. the *bylŷny* of *Volgá Svyátoslavič*]; in this passage the heroes he rhapsodized are specified: secondly, ll. 59—66, where he is definitely associated with “the track of Troyán”—whatever that may mean—; thirdly, (ll. 605—611) in specific historic relations with Vséslav Bryáčislavič of Polotsk; and lastly, in the epilogue (ll. 745—753), the most obscure and corrupt passage of all. The poet of the *Slóvo* considers whether he shall write in the same lofty style as Boyán, quotes some of his refrains, and,—to judge from the manner—imitates him in the highly poetical descriptions, e.g. (ll. 531—536).

To a casual reader, not going beyond the text, it might be evident that a bard so passionately and vividly addressed was flesh and blood, some predecessor acquainted with the campaigns of Yarosláv I and perhaps Vladímír I, a man of extraordinary knowledge some of which would have been accounted witchcraft.

The suggestions have been as many as the commentators.

To pass a few over in review.

I. Paucker stated that Boyán is a common Bulgarian name and cites tales of one Tsarévíc Boyán Siménovič.

II. Again, the name of Boyán has been found in some of the late lists of Pagan gods of Slavdom; probably unauthoritatively.

III. Dubenski contains most suggestive matter in his notes. From the references he gathers, it seems that Boyán is the name of a stream †, that a street in ancient Nóvgorod was named after him; that the word Bayan is Turkish and Tatar; and also that in 1821 a Hymn of Boyán was discovered. [СЫНЬ ОТЕЧЕСТВА LXX 1821]:

“We have a copy of a so-called hymn of Boyán dedicated to some prince Letíslav [? Mstíslav Vladímírovič the Brave and cf. l. 19 of the text] written on parchment, with red ink, and in Runic characters unknown in Russia. The original belonged to Selakadzeev [v. ВЕСЬДЫ ЛЮБИТЕЛЕЙ Русскаго Слова 1812]. In the hymn Boyán of Bus [v. note on БУСЬ] the educator of the young Wizard [воспитатель юнаго волхва] gives his name as a descendant and grandson of the Slovenes, as the son of Zlogor, the long-lived minstrel [дольный пѣвецъ] of ancient tales; that he, Boyan was bred and began his minstrelsy amongst the Zimegoli [presumably some tribe], that he served in the wars, and more than once was drowned in water [тонуль въ водѣ]. Dubenski adds;— “The hymn has never been published for criticism and is unreliable as evidence.”

Does the phrase *тонуль въ водѣ* mean we are on the track of a river-god? Such beings abound in Russian mythology; cf. the references to the Don and the Donéts and the Stugna in this poem; the ballads of Súkhan Odikhmántevič, Volgá Svyatoslávič etc. Possibly we may compare the stream Boyan; whilst, if Boyán be the correct form of his name, and not Yan (v. infra) the Turanian origin is accentuated and confirmed by his association with Bus, and with the “wizard.” But as regards the words *волхвъ* (wizard) Nestor [v. the year 6406 etc.] makes it certain that the original meaning was some specific nomad race; and possibly this may be the better interpretation of the passages from the Chronicles cited infra in support of Weltmann’s theory of Yan.

Melioranski and Korš both prefer a Turanian derivation, the former referring to the Mongol *bai* rich [Турецкіе Элементы], the latter specifying the Turkish *baian*.

† Cf. the Boyana in Montenegro.

IV. Vyázemski opines the word Boyán only means poet [from баять to speak, баснь a fable], and that it should be spelt Баянь. There is no manuscript authority for this, but Vyázemski and Petruševič enlarge on this view, aver great Euripidean and Homeric influence on the form of the Slóvo,——a view partially supported by Rambaud in his *La Russie Epique*——and arrive at the conclusion that Boyán is Homer, *il souverain poëta*, thus to be apotheosized even in the steppes. All of this follows on the theory that Contumely [Обида] is a development of the Evil Helen of Troy, and that Troyán means Trojan; personally, I see no foundation for this explanation.

V. I follow Weltmann's commentary in nearly all of his conclusions. Weltmann is a destructive critic, with little respect for the traditional text, but rightly associating with history, rather than philological theory. He states that Boyán is identical with the Yan Vyšátič who died in 1106 at the advanced age of ninety, a fact to be signalized in the short generations of this time of turbulence. Nestor says;——

“In this year there passed away Yan, a kindly old man of ninety years of age and vigorous; who lived in accord with the divine law, no less than the just men of olden time. From him I have heard many recitals [многы словесы] and I have inscribed in this Chronicle what I have been told by him. He was a happy, genial man, peaceable, and kept himself aloof from all wealth [огребаяся всякой вещи].

His grave is in the Pečerski monastery [at Kíev] at the porch. There his body lies interned on the 24th June.”

By itself this would be enough; but, from other references as well, Yan is made flesh and blood, a living man and politician. In 1106 Svyatopólk (1093—1114) despatched the brothers Yan and Putyáta Vyšátič to fight the Pólovtsy at Zarěčsk,——possibly sons of Vyšáta who in 1042 accompanied Yarosláv I on his expedition against Constantinople; the name may imply relationship. This Yan is mentioned again in 1106, and a granddaughter Yasěna is mentioned in 1167.

Yan, fairly often appears in the Chronicles trying to settle the civil wars, e.g. 1071; and in 1093 (where he is specifically called the son of Vyšáta) a very curious tale is told at length, of how two wizards [волхвы] came from the Vólga and destroyed the women by magic. Svyatosláv despatched Yan with twelve attendants [отроки]; he met them somewhere near the Bělo Ozěro, unarmed and catechized and exorcized them. That same time there was a diabolic visitation of the city of Polotsk at night. Also, this was the year in which Vséslav recovered his city of Polotsk from Svyatopólk of Kíev.

Thus Yan was born in the reign of Vladímír I, was attached to the house of Polotsk, was a writer, and took an active part in all the frays and events of the day. He might well be qualified to range down the generations of Russia [рища тропу Трояню].

Weltmann states the name Boyán arose from a fusion in some Chronicle used by the poet of the *Slóvo* of a phrase like *рекъ бо Янъ*, 'thus spake Yan'; but it is quite possible that the Chroniclers, as we have them, have the wrong form, or even that there may have been contemporary inexactitudes.

As an associate of Vséslav of Polotsk, Boyán would be credited with supernatural powers; if there were a river-god of like name, popular etymology might have contaminated the two beings; as *Боянъ* sounds exactly the same as *Баянъ*, a further false derivation may have entered into the concept.

The hymn of Boyán cited by Dubenski, curiously confirms this interpretation, and independently. In 1106 one Ivánko Zakhářič Kozárin (i.e. of Khazar descent) is associated with Yan; and the phrase *Бусово время*, referring to the Pólovtsy, may be a quotation from some poem of Yan's.

TROYÁN.

The meaning of this word has always been in dispute and must remain a matter of sheer conjecture.

There are four references in the text.

I. l. 59. 'Oh Boyán, hadst but thou sung of these hosts... weaving together from both ends of this epoch, racing down the path of Troyán!'

II. l. 209. 'There have been the ages [or, reading on the authority of Karamzín, сѣчя, the affrays] of Troyán, the years of Yarosláv have passed by, there have been the regiments of Olég.'

III. l. 288. Contumely arose in the forces of Dažbog's descendant [? Russia, the civilizing power; compare a curious passage in *Ипат.* 1114 where a myth is told at length of a king of Egypt, Dažbog, who civilized men and was succeeded by the Sun], stepped like a maiden in the Land of Troyán...'

IV. l. 569.. 'In the seventh age of Troyán, Vséslav cast his lot for a maiden dear to him.' †

In this last passage E. reads *Зояни*. If my view holds good that Troyán is derived from *три* three, this would be a natural error; in the original MS. all numbers were designated by Cyrillic letters; and were copied by Musin-Puškin as Arabic numerals: hence the original may have had *Ѡояни*, which was copied out as *Зояни* by the clerk and then taken for *Зояни*.

If, again, on reading these passages, it appears that by substituting 'Russia' for 'Troyán,' a simple and satisfactory sense is obtained, the last passage is an amplification of the first, and it will be found there are exactly seven generations between Vséslav and Rurik, the founder of the dynasty.

† о дѣвицу. But v. note на седьмомъ.

It is evident that the phrase is highly poetical, and that it is associated with Boyán, the range of whose verse is set out in the very corrupt passage at the end, Рекъ Боянъ и ходы... l. 745 [v. the note on this passage].

There have been very many speculations.

I. (1) Geographical. That the land and path of Troyán refer to some country either East or West of medieval Russia, anyhow in Polovsk territory. There is a town called Troitsk in Orenbúrg on the river Уѣ and Увелка; a place Троянъ in Bulgaria in the Lobeč district on the river Osma whence roads lead to Loveč, Teteren and Selvi.

Sederholm states that the country between the Pruth and the Ister was called Provincia Traiani in the Geographia Antiqua of Cellarius. In the historical map for the year 895 there is a spot in the Danube near Lat. 44° Long. 40°, marked Pons Traiani.—This is the district identified with the "Trojan" country by other theorists.

To these facts may be added a town Troyán in Smolénsk, south of Krásny, and Troyánovka in Poltáva [Dubenski], and Troflov on the River Don near the Kagalnik or Kayála.

No doubt other names can be traced.

(2) Weltmann altogether rejects Троянъ and substitutes Краянь the border land. This is very violent and does not explain all the passages.

II. That the word stands for Trajan, the Roman Emperor. This theory is not altogether fantastic; for Trajan built a road and a wall in Dacia; the road running from Várhély along the river Strey (which falls into the Máros) thence to Karlsburg and so North to Torda (Salinum) where it divided one branch leading to Kolosvár and the other North East.

There is some evidence that the name of Trajan survived in legend. Sederholm quotes a topical былина of the reign of Catherine II commemorating a Turkish war.

На разсвѣтъ было въ среду,
На дорогѣ на Траяновой,
Подашли мы близко къ лагерю.

On this theory Boyán's mind soared back very far to the oldest, prehistoric battle-fields of the Slavs.

In South Russia there is a long wall валъ трояновъ connected with traditions of Троянъ Царь Ермаланскій [римлянскій] and coins of Trajan have been found by his walls on the Danube.

Lastly, as evidence of the permanence of Trajan's name, a miracle, of Clement, Pope of Rome, commences thus.

Къ попу Клименту отъ Рима озимъствовану въ Херсонъ Траяну Царемь. [Изв. отд. рус. я. и словес.—VI Спб. 1903].

III. The possibilities of this flexible root are still unexhausted.

The word has been taken, mainly by Petruševič and Vyázemski, to mean Trojan, to be the Russian tradition of Homer; and in this connection the Maiden is construed as the evil star of Helen, as the blood-thirsty Artemis of Tauris, whose rites were recorded both by Euripides and by Strabo. [V. note незнаемѣ]. This school tries to prove a Russian tradition, similar to that which obtained in England, France and Germany, of tracing ancestries back to Hector of Troy. It is argued that the lower Danube country was called Dardania in Strabo's time. This land would have served as a mart for interchange of the thoughts of the East and the West. But granting these facts——and very much of the vast erudition brought to bear on them is quite irrelevant to Russia——it is difficult to see how the land-locked state of medieval Russia could have imported very much of this lore.

The incessant warfare internal and external, the barring of the road to Constantinople by the Pólovtsy and Bolgars, and the hostility of the Catholic powers to the North West, have made Russian medieval productions peculiarly native; and it is difficult to discern any connection with ancient Greece, even in its medieval garb.

Rambaud (*La Russie Epique*) whose authorities are Vyázemski, Kirěyevski and others, also supports the theory of classical origin.

IV. Troyán has also been taken to be a Pagan god of Slavdom. For this theory there is fairly strong external evidence. Mikloziš cites from Vostókov of the ancient Slavs;—“believing in many gods, in Perun, and Khors, Div and Troyán, who were men of past days; Perun amongst the Greeks, Khors in Cyprus, Troyán an emperor at Rome...’

It has been supposed that Troyán was the God of the dead, but I cannot find any proof.

In ‘The Virgin’s Descent into Hell’ [Leo Wiener’s translation]. ‘These are they who did not believe in the Father.... They changed Troyán, Khors, Veles, Perún to gods...’

As a supernatural being, Troyán is found in several Serbian legends. Buslájev [Москвитянинъ 1842 No. 11] quotes Karadžić and says; there was once a city of Troyán on Mount Tsera near Dvorišša where Tsar Troyán lived. Every night he drove to Srēm [Sirmia], to see a maiden he loved. He went by night because he feared the day as it might heat him. When he arrived at Srēm, he gave his horses oats and at cock’s crow [до Куръ v. l. 595] returned. But one day the husband of the maiden put sand into the manger instead of oats and slit all the cocks’ tongues. The Tsar was kept waiting and stayed too long. The sun had already risen. He fled and hid behind a hayrick, but the cows came along and tore it down and so the Tsar melted.’

Further [Древности 1865 Moscow Vol. I Матеріалы] in the Слово и Откровение Св. Апостоловъ XVI. Troyán is recorded amongst the Pagan Gods, the passage, apparently being the one first quoted.

In Serbian and Bulgarian traditions of Troyán or Troím [Vuk Stepanović 1852 2nd edition] Troyán appears as a nocturnal being who fears daylight, may have three heads [? false etymology from три] and wings which melted in the sun; and in further development as a Midas with goat's ears. There are Bulgarian songs of a town Troyán the inhabitants of which believed in gold and silver.

It therefore appears that the Southern Slavs had legends of a nocturnal gnome who bore this name. To attach this tale to Vséslav and to translate до Куръ by cock's crow would be ridiculous and out of style with the poem.

V. It remains to sum up and, if possible, extract something coherent from this nebulous being.

I take it that Troyán is a name for Russia, derived from the significant number three, and that it was thus written in the lost MS. There were the three Scandinavian brothers who arrived at Kíev [v. Nestor 6370], Rurik, Sineus and Truvor. As the hills of Kíev came into sight they asked: "whose is this town?" The reply was;—"There were three brothers Kiř, Šček and Khoriv [i.e. the ancestors of Kíev, Čechs and Croatsians] who built this little town, and they perished and we sit here paying tribute to the Khozars."

—It was always the same tradition of the subject Slavs.—Dubenski states that all the Slavs use the word Троянъ as a nickname; that it means the third, and generally the third son. —He proceeds to support his argument for шестикрыльци and осмомысле as a play on numbers; [v. notes on these words].

Thus the land of Rurik, of the third brother, may have been a poetical name; the exactness of the Seven Generations (l. 568) seems to me conclusive proof.

The word next acquired alien import; the traditions of Trajan who was worshipped in his lifetime, and who, after his death, was long remembered for his great road and wall, rendered this title of Russia more imperial and more dignified.

There also existed a belief in a subterranean God Troyán, a gnome or sprite, condemned with the Rusálki (the mermaids) by the ecclesiasts, ever on their watch against the ineradicable lingerings of the old superstitions. The fact that this Troyán could be imagined to have three heads incidentally serves to justify the etymology from три. Probably this Serbian being did not influence the poet of the Slóvo.

The poet of the Slóvo (l. 30) takes up the poetical narrative where Boyán ceased; his scope of narration had been from Ígor the son of Rurik and Svyatosláv I to the "ancient time" [старое время], i.e., (as Sederholm remarks Vladímir I) [v. l. 745]

VII. THE LANGUAGE AND GRAMMAR.

As will be seen in the bibliography, there has been almost endless discussion as to what language the *Slóvo* is written in, Korš has reconstructed it into early Russian in a pure form; Abicht into Church-Slavonic, with the opposite modifications, whilst other commentators have traced a great permeation of Polish, White-Russian, Little-Russian, Serbian, and so on; in fact, nearly every important dialect of the Slavonic family.

The one outstanding feature is that the language is identical with that of the Chronicles of that time, all of which seem to be written in Church Slavonic which is in process of change into Russian. Thus all through these Chronicles on the same page, even in the same sentence, forms are found of the same word in Bulgarian and Russian vocalization. Evidently the sounds were shifting and spelling was lagging behind.

If this introduction were to deal with the grammatical forms in full, this section would have to exceed in length all the rest. I shall therefore only summarize and refer students to Church Slavonic grammars.

The inflexion of nouns and adjectives, the conjugation of the verbs is strictly in accord with Church Slavonic, with this broad exception that the old nasal vowels (preserved in Polish) have long since disappeared even from the spelling and been replaced by the Russian sounds я ю and y. The vowel ѣ has its Russian value of *E* and has lost its separate use, as in Church Slavonic, of я or a compensatory for a lapsed nasal.

The laws for the mutation of the consonants are in full operation, and follow the older rules: gutturals being allowed to stand before ѣ.

As in Church Slavonic, all three numbers, singular, dual and plural are in use, but a dual noun is sometimes used with a plural verb.

The two texts show great laxity in the use of ѣ and ѡ. Evidently these two vowels, mute in modern Russian, were in course of disappearance; this general rule may be laid down to determine whether they are to be sounded in this text: viz.:—wherever in modern Russian they have been replaced by *o* or *e*, or can be replaced “for euphony,”—e.g. in the prepositions къ, съ, въ, in the forms of nouns which “lose” their vowels e.g. ротъ рта: in all such cases ѣ and ѡ are still to be sounded: in other positions they are, as in modern Russian signs of “hard” or “soft” consonants.

ѣ and ѡ are omitted, when sounded in some cases, e.g. чрезъ for чрьесъ; предъ for пьредъ; бдитъ for бьдितъ; спитъ for съпитъ (for these v. l. 670).

The third person inflexions in *m* (singular and plural) are sometimes soft and sometimes hard; both texts are irregular and inconsistent: probably neither is accurate. Perhaps, in this respect, too, the language

was in transition from the soft forms of Church Slav to the hard forms of the modern tongue; but, generally speaking, the older soft forms predominate and should be given the preference. In such present forms the ъ of тѣ was still sounded and scanned. Very frequently, this тѣ тѣ termination is added on to the third person singular and plural terminations of the imperfect аше, аху; in the singular so as to distinguish it from the second person; but these forms are optional, and there seems to be no rule.

As in the Chronicles, a collective noun invariably takes a plural verb:—so too, in modern English—.

There is little trace of the Dative Absolute, so common in the Chronicles. This is probably accident; the sentences and constructions are severely simple.

In the verbs, all the participles are fully inflected, as in the older language.

The present tense with perfective forms has the meaning of the future; the imperfect seems to signify a long-continued act in the past, which may not yet be over,—to correspond, more or less with the past imperfective of the modern language—: the aorist nearly always denotes an act, to import something of the semelfactive aspect of the verb in modern Russian; whilst the compound perfect of the perfect active participle in я with the auxiliary бѣти apparently has always the meaning of the Greek perfect; to be a present tense denoting the result of past conditions. This participle, in the text, is scarcely ever used by itself as a tense, as is the rule in modern Russian. Instances of this use of these tenses will be found at lines 275..., 350..., 477.... 545... etc. etc.

The declension of nouns is strictly on the older model. The vocative has a distinct form only in the singular. The accusative is generally the case used for the object of a transitive verb (not the, genitive, as in modern Russian, for living beings), except after negatives and where,—really an illustration of the same idea,—the genitive has a partitive sense. The accusative plural of masculines has a distinct form in ѣ, the nominative plural being и. In feminine nouns the nominative and accusative plural both end in ѣ (whence analogy made the modern Russian masculine plural in ѣ); but feminines whose root ends in a sibilant replace the old Slav plural nominative in а with е.

Hence the nominative plural of многѣ is мнози but the accusative plural многы, sometimes written многи.

The genitive in masculines in а, has in the singular an alternative form in у, when used partitively; the plural genitive usually ends in ѣ for nouns of all three genders: rarely in овѣ as in modern Russian. The soft form ѣ is generally expanded through ј ѣ into ей.

With regard to the dative, the only point that need be remarked is that the masculine and neuter forms plural are in омѣ and емѣ; the

modern Russian амь being derived from the feminine form амь.

The instrumental is used to denote comparisons, as sometimes in modern Russian, predicatively. In masculine and neuter nouns, the termination in the singular is омь емь, occasionally the older омь емь. The invariable plural masculine form is ы, like the accusative; the modern Russian ами being again taken from the feminine forms.

The locative or prepositional can be used absolutely to denote place where. In the masculine and neuter singular it ends in ѣ; after the accent in и. In the plural it ends in ехъ; the Russian ахъ being taken from the feminine locative plural ахъ.

For all further details a Grammar of Old Slavonic should be consulted; the notes to this text deal with any peculiar forms.

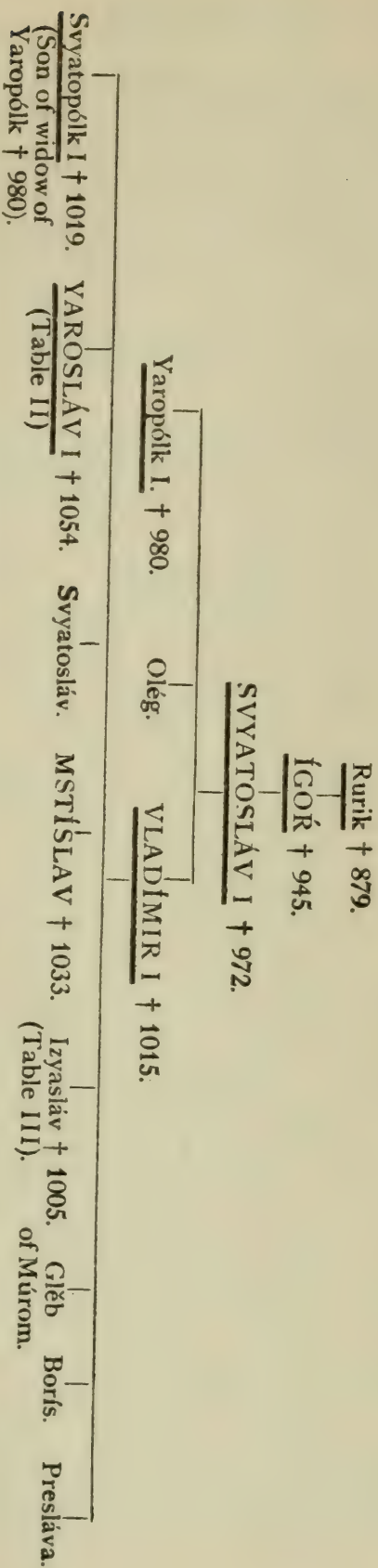
But, for readers' convenience I here add the principal dual forms of nouns.

	Masc.	Neut. and Fem.
N. V. A.	—а я	ѣ after accent и.
G. Loc.	у ю	у ю
Dat. Instr.	ома ема	ома ема, ама яма.

GENEALOGIES OF THE HOUSE OF RURIK

DOWN TO THE EXTINCTION OF THE LINE IN 1584.

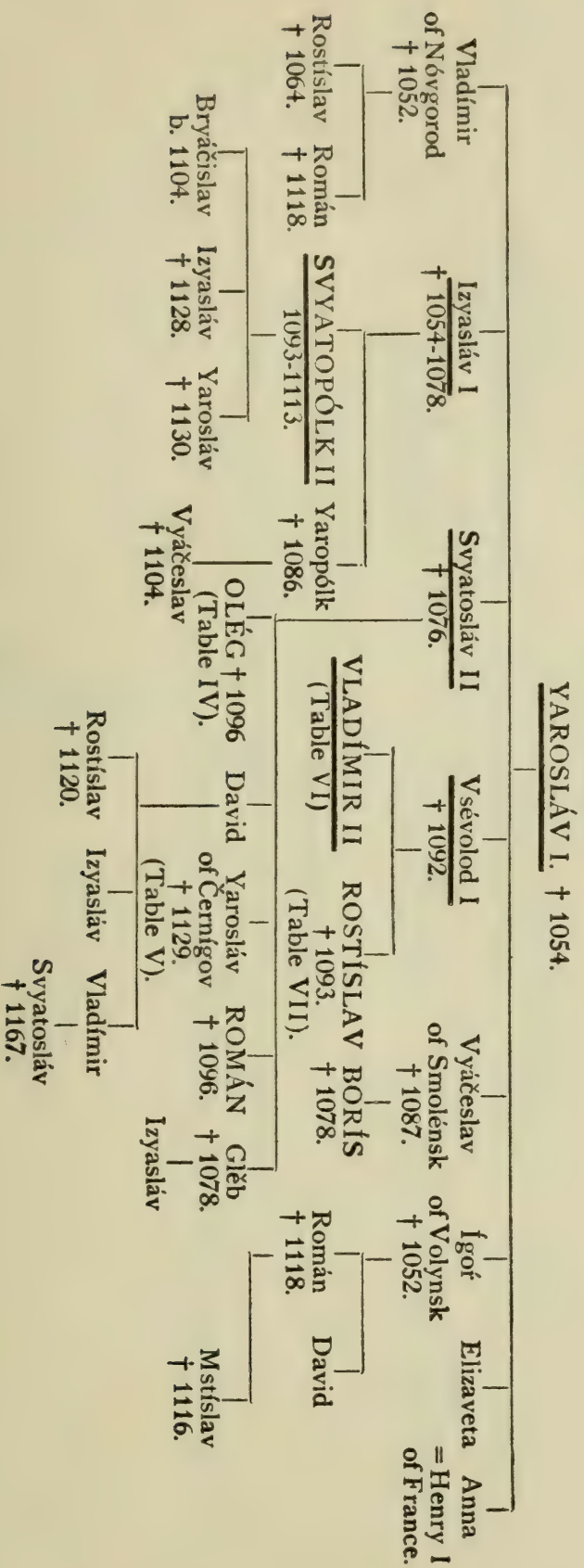
TABLE I.



Names underlined are grand-princes of Kiev : Names in capitals are mentioned in the text : Names in italics are Grandprinces of Suzdal, Vladimir or Moscow.

TABLE II. v. TABLE I.
THE YAROSLAVIČI.

(FIVE GENERATIONS FROM RURIK).

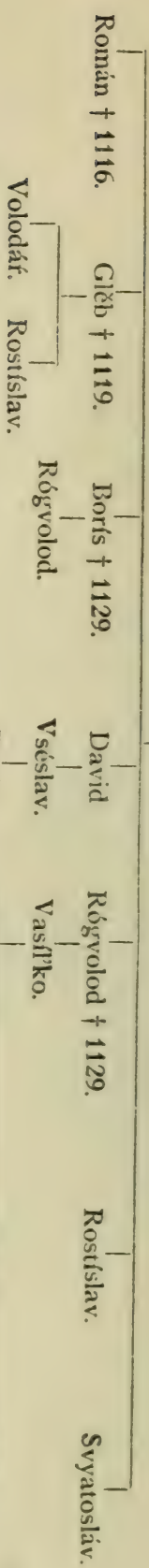


Names underlined are grand-princes of Kiev :
Names in capitals are mentioned in the text :
Names in italics are Grandprinces of Suzdal,
Vladimir or Moscow.

TABLE III. THE HOUSE OF POLOTSK.
v. TABLE II.

Iziaslav † 1005.
Bryačislav † 1046.
VSĚSLAV † 1101.

[FIVE GENERATIONS FROM RURIK].

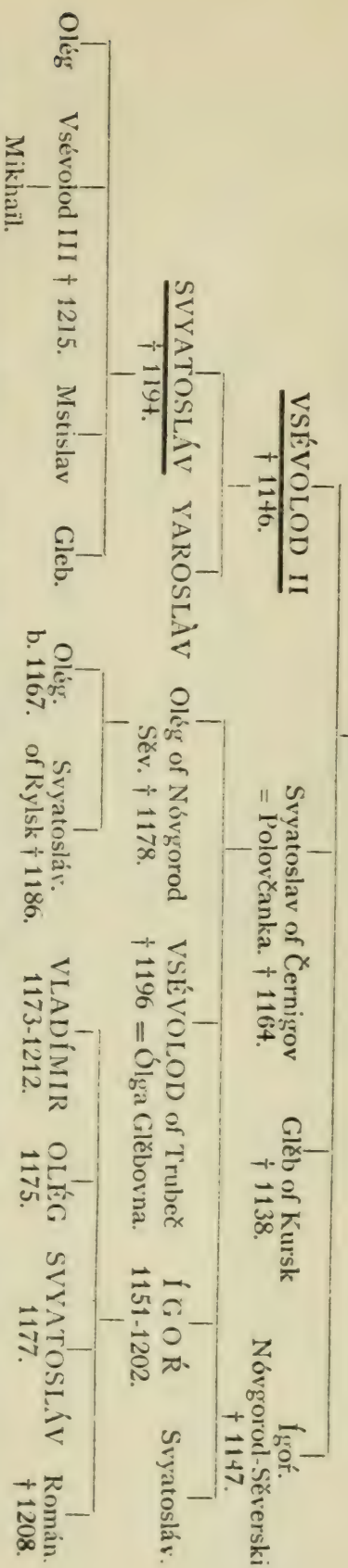


BRYAČISLAV. VSĚSLAV. IZIASLÁV. VSĚVOLOD

TABLE IV. THE OLGoviČI. [FIGHT GENERATIONS FROM RURIK].

v. TABLE II.

OLĚG of Tmutarakán † 1096.



Names underlined are grand-princes of Kiev : Names in capitals are mentioned in the text : Names in italics are Grand-princes of Suzdal, Vladimir of Moscow.

THE HOUSE OF RYAZÁŇ [SEVEN GENERATIONS FROM RURIK].

V. TABLE II.

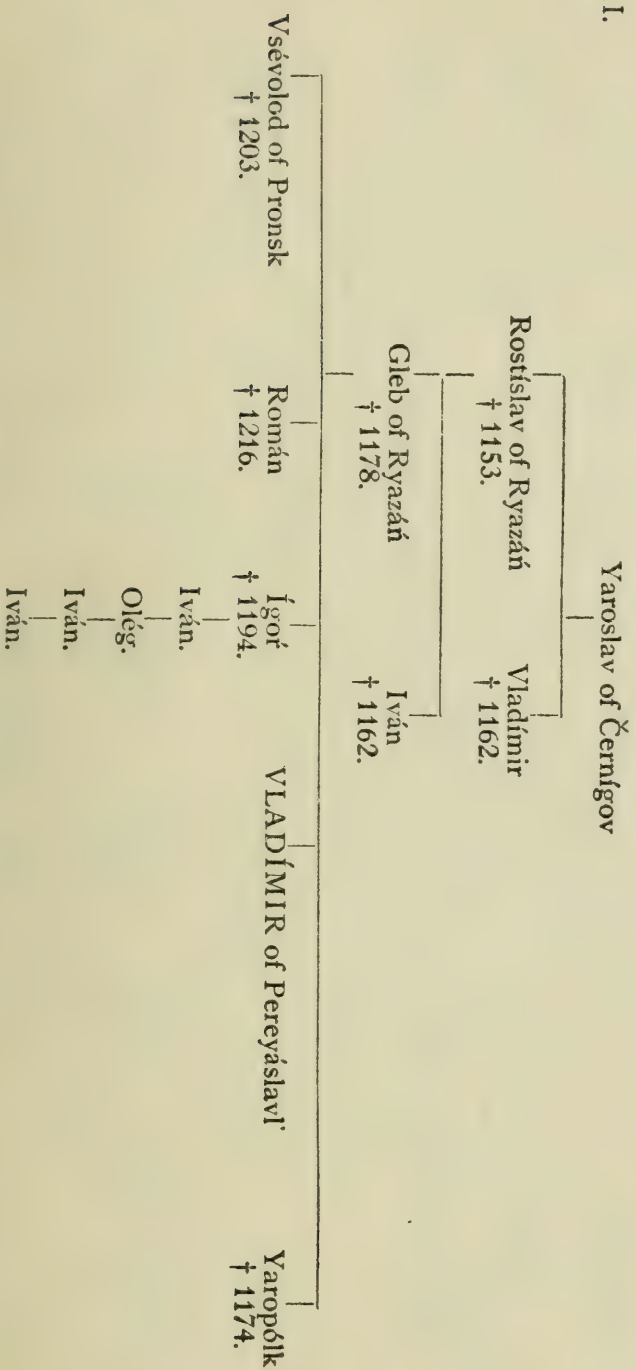


TABLE VI. THE MONOMÁKHOVIČI [SEVEN GENERATIONS FROM RURIK].
v TABLE II.

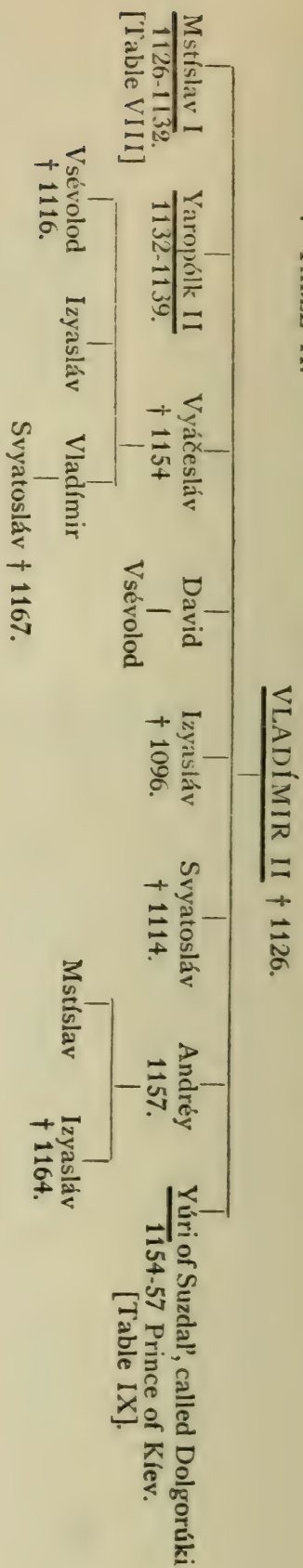
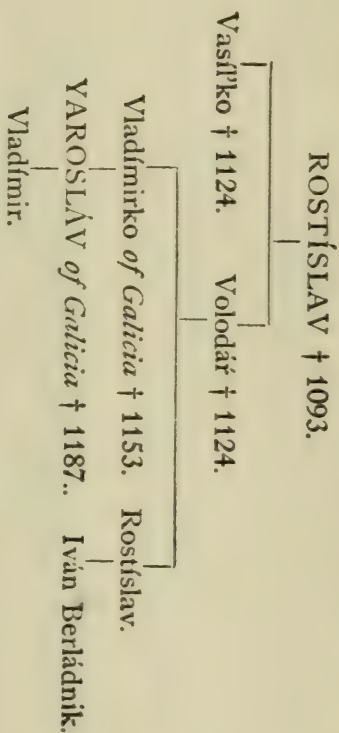


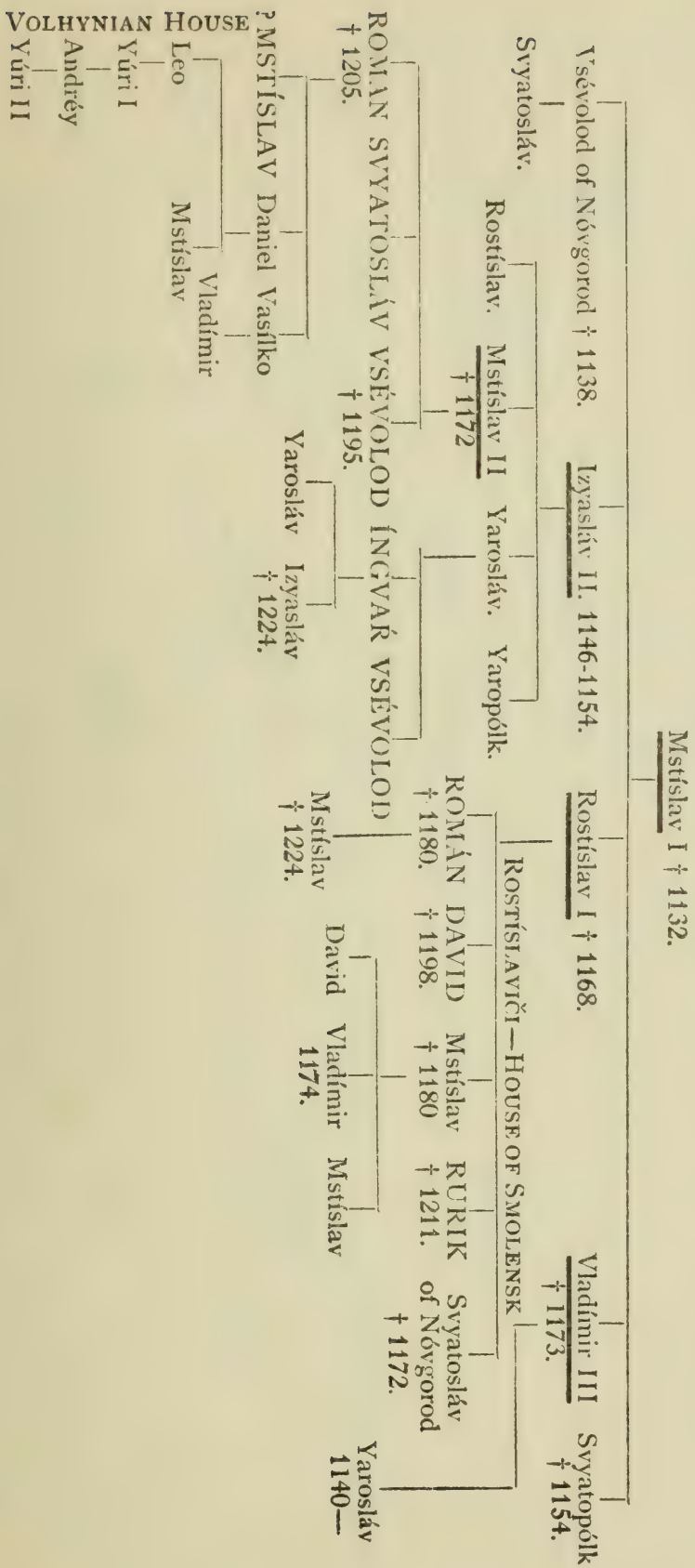
TABLE VII. THE HOUSE OF GALICIA [SEVEN GENERATION FROM RURIK].
v. TABLE II.



Names underlined are grand-princes of Klev : Names in capitals are mentioned in the text : Names in italics are Grandprinces of Suzdal, Vladimir or Moscow

lxi. TABLE VIII. THE MŪSTĪSLAVIČĪ. [EIGHT GENERATIONS FROM RURIK].

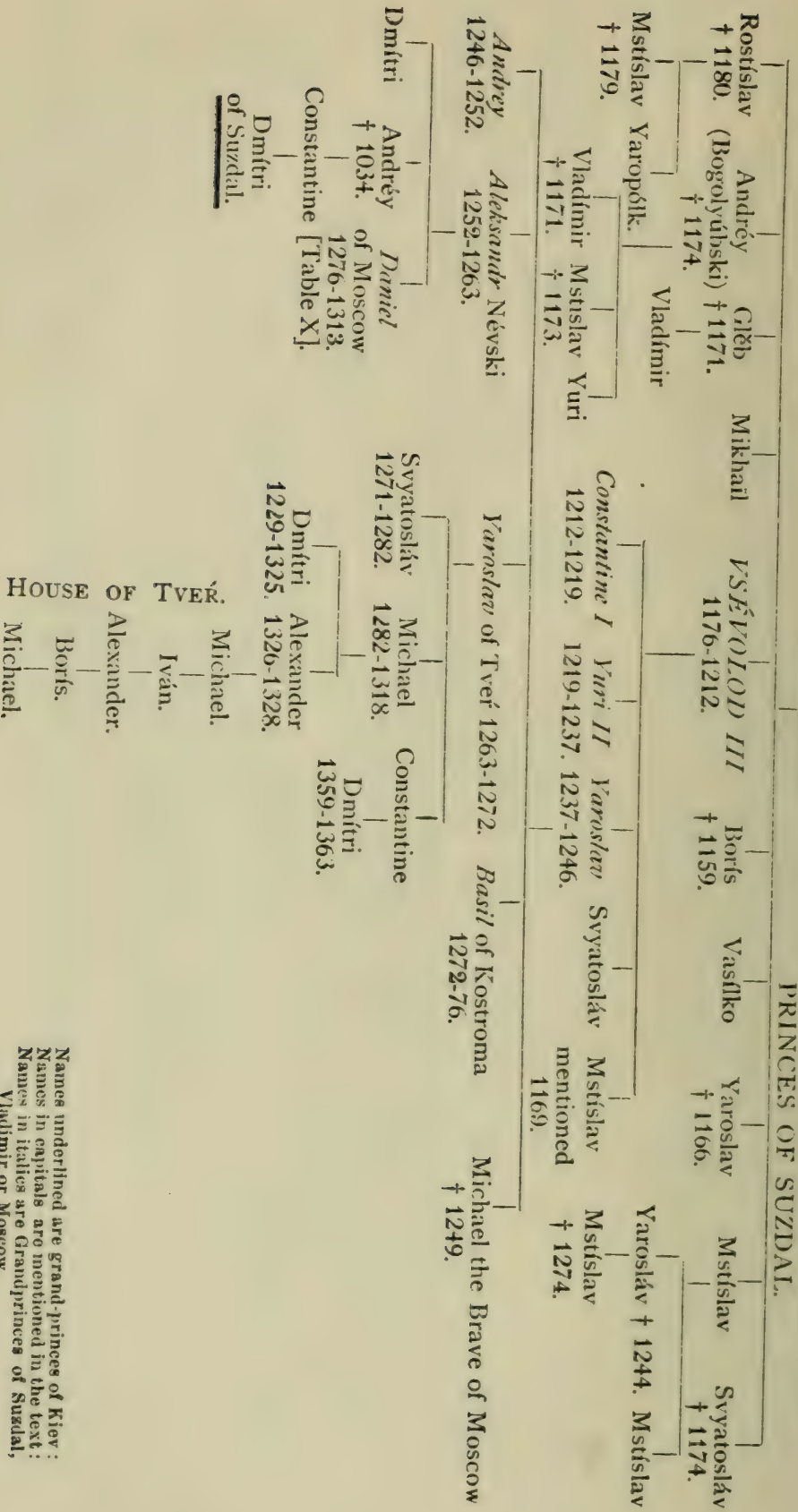
v. TABLE VI.



Names underlined are grand-princes of Kiev : Names in capitals are mentioned in the text : Names in italics are Grand-princes of Suzdal, Vladimir or Moscow.

TABLE IX. HOUSE OF SUZDAL & MOSCOW. [EIGHT GENERATIONS FROM RURIK].
v. TABLE VI.

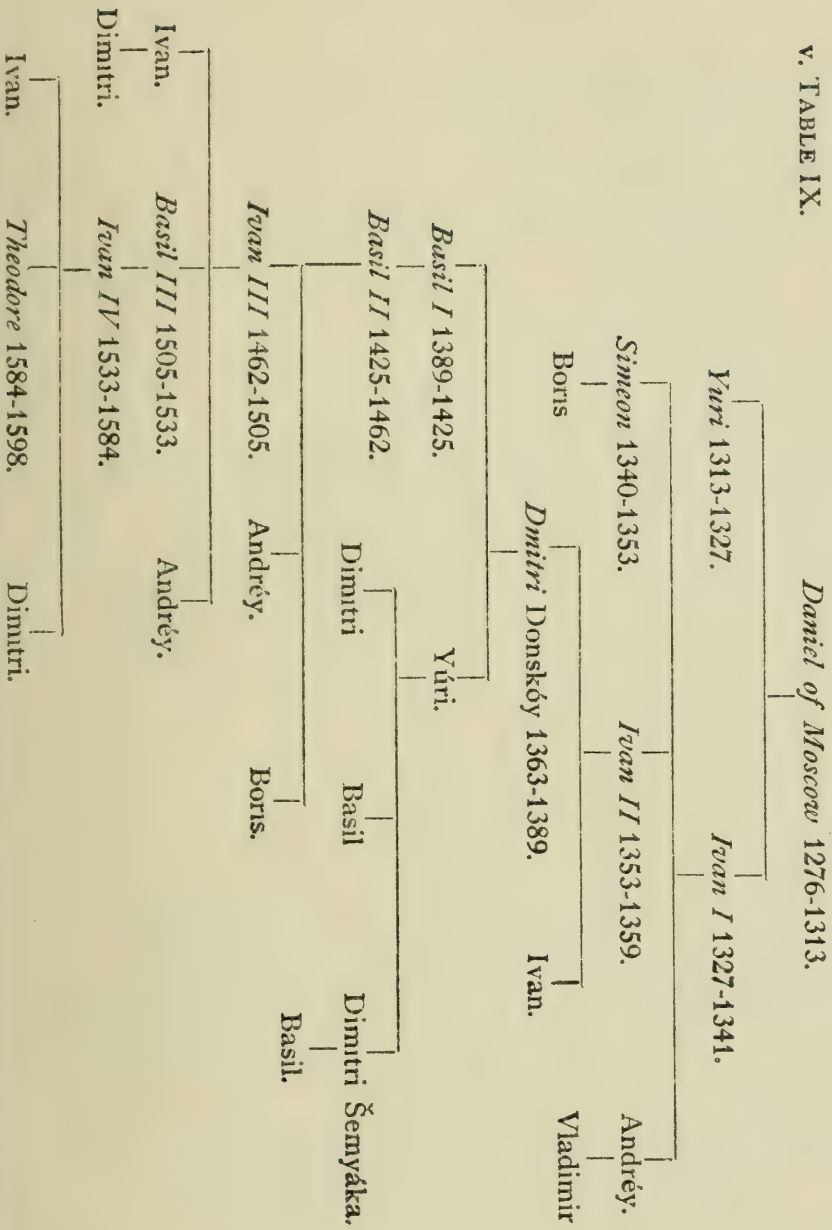
Yuri of Suzdal called Дотропычъ : 1154-1157 Prince of Kiev † 1157.
PRINCES OF SUZDAL.



Names underlined are grand-princes of Kiev;
Names in capitals are mentioned in the text;
Names in italics are Grandprinces of Suzdal,
Yaroslav or Moscow.

TABLE X. THE HOUSE OF MOSCOW. [TWELVE GENERATIONS FROM RURIK].

v. TABLE IX.



Names underlined are Grand-princes of Kiev : Names in capitals are mentioned in the text : Names in italics are Grand-princes of Suzdal, Vladimir or Moscow.

СЛОВО О ПЪЛКУ ИГОРЕВЪ
ИГОРЯ СВЯТЪСЛАВЛИЧА
ВНУКА ОЛЬГОВА.

THE TALE OF THE ARMAMENT
OF ÍGORŌ, ÍGORŌ SVYATOSLÁVIČ
THE GRANDSON OF OLĒG.

The text is based on Pekárski's ЕКАТЕРИНИНСКІЙ СПИСОКЪ as emended by Simoni. The two texts are called E and C: variants in the printed text of 1800 of Musin-Puškin being designated as II.

The lines and divisions of the text are the editor's: the original manuscript having been unpunctuated, unparagraphed and with the words unintervalled.

Emendations of the text are marked by italicized type.

The notes (with reference to the lines) are in the order of the *Russian* alphabet for easy reference: the words annotated have a little 'n' after them: where an emendation has been made, the word is to be found under the *original* form as stated in the variants.

СЛОВО О ПЪЛКУ ЁГОРЕВЪ ЁГОРЯ СВЯТЪСЛАВИЧА ВНУКА ОЛЬГОВА.

ЧАСТЬ ПЕРВАЯ.

I.

Нелъ лѣпо ¹ ли ны бяшетъ, ² братіе, ³ начати ⁴ старыми ⁵ словесы трудныхъ ⁶ повѣстій о полку ⁷ Ёгоревъ, Ёгоря ⁸ Святъславича? ⁹	1 4
Начати-же ся тѣй пѣсни по былинамъ ¹⁰ сего времени а не по замышленію Бояню?	
Боянъ бо вѣщій, ¹¹ аще кому хотяше пѣснь ¹² творити, то ¹³ растекашется ¹⁴ мыслию по древу, сѣрымъ волкомъ ¹⁵ по земли, шизымъ ¹⁶ орломъ подъ облакы? помняшетъ ¹⁷ бо речъ ¹⁸ первыхъ ¹⁹ временъ усобицъ. ²⁰ Тогда пушашеть соколовъ ²¹ на стадо лебедей; ²² который дотечаше, та преди пѣснѣ ²³ пояше; старому Ярославу ²⁴ , храброму Метиславу, ²⁵ (иже зарѣза Рѣделя предъ полкы ²⁶ Косоужьскими ²⁷), красному Романови ²⁸ Святъславичю. ²⁹	8 12 16 20
Боянъ же, братіе, не десять ³⁰ соколовъ ³¹ на стадо лебедей ³² пушаше; нъ ³³ своя вѣщія ³⁴ прѣсты на живыя ³⁵ струны въскладаше; они же сами княземъ славу рокотаху.	24 28

II.

Почнемъ ¹ же, братіе, повѣсть сію отъ старого ² Владімера до нынѣшняго ³ Ёгоря, иже стягну ⁴ умъ ⁵ крѣпостію своею, и поостри сердца [своего] мужествомъ, наполнився ⁶ ратнаго духа, навѣде своя храбрыя полкы ⁷ на зѣмлю Половецкую, ⁸ за зѣмлю Русьскую.	32 36
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¹ П начати. ² пълку П. ³-влича П. ⁴ ть ЕС. ⁵ амь П. ⁶ пѣснѣ ЕС.
⁷ растѣк-П. ⁸ вълкомъ П. ⁹-еть П. ¹⁰ пѣрвыхъ П. ¹¹-бійцѣ П. ¹²-овъ П.
¹³-ѣй П. ¹⁴ пѣсь П. ¹⁵-слову П. ¹⁶ пълкы П. ¹⁷ Кас-П. ¹⁸ і П. ють ЕС.
¹⁹ живая ПЕС ²⁰ ПЕС истягну ²¹ П умъ ²² пацльн-П ²³ плькы П
²⁴ половѣцкую П.

THE TALE OF THE ARMAMENT OF ÍGOR, ÍGOR SVYATOSLÁVIČ THE GRANDSON OF OLÉG.

PART I.

I. PROEM.

Were it not seemly to us, brothers, to begin in ancient diction the tales of the toils of the army of Ígor, Ígor Svyatoslávič?

[Or] to begin this song in accordance with the ballads of this time, and not like the invention of Boyán?

For the wise Boyán when he wished to make a song for any man, in his thought used to fly in the trees, [race] like a grey wolf on earth, [soar] like a dusky eagle beneath the clouds. He used to recall the words and the dissensions of the early times.

Then he released falcons on a flock of swans; whichever [falcon] first arrived, its swan sang a song,—to the elder Yarosláv, to Mstíslav the Brave who slew Redélya in front of the Kasog hosts, [or] to Román Svyatoslávič the Handsome.

Yet, Boyán, my brothers, did not let loose ten falcons on a flock of swans, but laid his own wizard fingers on the living strings, which then themselves throbbed out praise for the princes.

II. THE NARRATIVE.

Let us begin, my brothers, this tale from the elder Vladímir up to our contemporary Ígor, who extended his mind with firmness and sharpened his heart with manliness; and, filling himself with war-like spirit, led his brave hosts to the land of Pólovtsy, for the sake of the land of the Russians.

III.

Тогда Игорьъ възрѣ^{25п}
на свѣтлое солнце,
и видѣ отъ него тьмою 40
вся своя воя прикрыты.
И рече Игорьъ къ дружинѣ своей:—
„Братіе и дружино!
Луцѣ^{26п} жъ бы потяту^{27п} быти 44
неже пленену быти!
А всядемъ, братіе,
на свои брззья комони^{28п},
да позримъ синего Д. ну^{29п}.“ 48
Спалѣ^{30п} князю умъ^{27п} похоти,
и жалость ему знаменіе
заступи искусити
Дону великаго. 52
„Хощу^{31п} бо,“ рече
„коіе приломити
конѣцъ^{32п} поля^{33п} Половецького^{28п}
съ вами, Русьци^{34п};
хощу главу свою приложити,
а либо испити шеломомъ^{35п} Дону!“

IV.

О Бьяне,^{36п} соловію старого^{37п} времени!
Абы ты сіа полкы^{38п} ущекоталь,^{39п} 60
скача^{40п} славіе по мыслену^{41п} древу,
летая умомъ подъ облакы,
свивая славы^{42п} оба^{43п} 68
полы сего времени,
риша^{44п} въ тропу Трбяню,^{45п}
чресъ^{46п} поля на горы!
Пѣти было^{47п} пѣснѣ^{48п} Игореви
[того Ольга^{49п} внуку].— 68
„Не^{50п} буря соколы занесе
чресъ^{51п} поля широкая;
галици^{52п} стады^{53п} бѣжать
къ Дону великому.“ 72
Чвли^{54п} въспѣти^{55п} было,^{56п}
въщей^{57п} Бояне, Велесовъ^{58п} внуче:—

²⁵ ПЕС възрѣ. ²⁶ ПЕС спала. ²⁷ П умь. ²⁸ аго П. ²⁹ -омъ П.
³⁰ -аго П. ³¹ пѣсь П. ³² Олга П. This line is probably interpolated.
³³ чресъ П. ³⁴ Галици П. ³⁵ овъ. П.

III. ÍGOR' STARTS.

Then Ígor' gazed up at the bright sun, and saw all his warriors covered with the darkness [that proceeded] out of it. And Ígor' said to his *družina*:—"Brothers and *družina*! Better is it to be hewn to pieces than to be captive! So let us mount, brothers, on our swift steeds and look upon the blue Don!"

The prince's mind flamed with desire, and his eagerness to have experience of the mighty Don concealed from him the omen.

"I wish," he said,—"to shatter a spear on the borders of the land of the Pólovtsy, with you, my Russians: I wish to lay down my head and to drink of the Don in my helmet!"

IV. INVOCATION OF BOYAN.

Oh, Boyán, nightingale of the times ago!
If only thou hadst warbled of these hosts, leaping
in the tree of thought, flying up with thy mind
beneath the clouds, weaving together the glories
of both halves of this time, racing on the path of
Troyán through the plains to the mountains.

Thus might have been sung in song to Ígor',
[his (Olég's) grandson]. "Like as a storm bore
hawks before it across the broad fields, the crows,
in flocks run towards the mighty Don."

Or, thus might have been sung, oh wizard
Boyán, scion of Véles.

„Комони ржуть за Сулоу^п;
звенить^п слава^п въ Киевѣ:
трубы трубятъ въ Новѣградѣ,^п
стоять стязи^п въ Путивлѣ.“ 76

V.

Игорь ждеть мила брата Всеволода.^п
И рече^{36п} ему буй-гурь^{37п} Всеволодъ:^п 80
„Одинъ братъ, одинъ свѣтъ
свѣтлый^п, ты Игорю!
Оба^п есвъ Святѣславичя!
Сеѣдлай, брате, свои бързыи³⁸ комони.^п 84
А мои ти^п готови, осѣдлани
у Курьска напереди:
А мои ти Кúряни^п свѣдоми къмети;^{39п}
подъ грубами поевити, 88
подъ шеломы възлѣлѣяни^п,
Конецъ^п копій въскѣрмлени.
Пути имъ⁴⁰ вѣдоми;
яругы^п имъ⁴¹ зваеми; 92
луци у нихъ напръжени;
тули отворени;
сабли изъострени.⁴²
Сама скачють⁴³ акы 96
сѣрыи влѣця^п въ поле;
ищучи себѣ⁴⁴ чть,^п
а князю славъ“.

VI.

Тогда вступи⁴⁵ Игóрь князь въ златъ стремянь, 100
и ноѣха по чистому полю.
Солнце ему тмою⁴⁶
путь заступаше;
нощъ стоняше ему; 104
грозою птичь убудí;
свистъ^п звѣринь *възета*; ⁴⁷
зъви Дивъ^п кличетъ⁴⁸ врѣхú древа;
велить послушати земли незнаемъ^п:— 108
Влѣзъ и *Шоморію*,⁴⁹
и *Посулю*⁵⁰ и Сурожу,
и Корсуню и тебѣ,
Тъмутораканьскый⁵¹ блѣванъ!^{52п} 112

³⁶ речъ ЕС. ³⁷ Буй П. ³⁸ бързыи ПЕ. ³⁹ къ мети ПЕС. ⁴⁰ имь П.
⁴¹ имь ЕС. ⁴² изострена ЕС. ⁴³ -ють П. ⁴⁴ себе ПЕ. ⁴⁵ вступити П.
⁴⁶ тьмою П. ⁴⁷ свистъ звѣринь въ стази П: omitted in E & C but
translated in modern version of E. ⁴⁸ -еть П. ⁴⁹ по морію ПЕС.
⁵⁰ по Сулю ПЕС. ⁵¹ Тъму- П. ⁵² C has a semicolon.

...“The horses neigh beyond the Sulá, the glory echoes at Kíev, the trumpets blare at Nówgorod, the banners stand fast at Putívl’.”

V. THE ARRIVAL OF VSÉVOLOD SVYATOSLÁVIČ.

Ígor awaits his dear brother Vsévolod. And Vsévolod said to him:—“My one brother, my one bright light, thou Ígor! we are both sons of Svyatosláv! Brother, saddle thy swift horses; mine are ready for thee, saddled at Kuńsk beforehand: and my men of Kuńsk are experienced fighters, nursed amid trumpets, rocked in helmets, fed at the spear-blades, well-known to them are the paths; familiar to them are the ravines; their saddle-bows are strung; their quivers are open; and their sabres are whetted. They themselves gallop like grey wolves in the field, seeking honour for themselves, and for their prince glory.”

VI. ÍGOR'S MARCH.

Then Prince Ígor stepped into his golden stirrup, and set out in the open field. The sun barred his way with darkness, night groaned to him; and roused the birds with terror; the shrill tones of beasts aroused him; Div arose crying calls on the tree-top; he commands a hearing from the Unknown Land, the Vólga, the sea-border, and the Sulá country on the Sea of Azov, Korsuń, and thee, thou idol of Tmutarokáń.

VII.

А Пбловци неготовами дорбгами побѣгоша къ Дону великому. Крычатъ тѣлѣгы ^{53п} полунощы рца ^п лебеди ропущени.	116
Игорь ^п къ Дону вои ведеть. Уже бо бѣды ^п его упасеть ⁵⁴ птицъ ^п по добу; ^{55п} волци ⁵⁶ грозу всербжать ^{57п} по яругамъ; ^{58п} орли клеткомъ ^п на кости звѣри зовуть; лисици брешуть на чрленыя ⁵⁹ щиты.	120
О руская земле, уже за Шеломьянемъ ^п еси! Длѣго ночь мръкнетъ; ⁶⁰ заря свѣтъ запалѣ; ^{61п} мѣгла ⁶² поля покрыла; щекоть славій успѣ; ^п говоръ галичъ ⁶³ убуді.	124
Русичи великая поля чрълеными ⁶⁴ щиты прегородіша, ишучи себѣ чти, ^п а князю славы. ^п	128
	132

VIII.

Съ ^п заранія въ пятъкѣ ^{65п} потопташа ^п поганья полкы ⁶⁶ Половецкыя; и рассушасъ ^{66п} стрѣлами ^п по полю. Помчаша ^п красныя дѣвки Половецкыя, а съ ними злато и паволокы, ^п и драгыя оксамиты. ^п	136
Орѣтмами ^{67п} и япбнчицами ^п и кожухы ^п начаша ⁶⁸ мосты ^п мостити по болотомъ и грязивымъ мѣстомъ и всякыми узорчыи Половецкыми. ⁶⁹	140
Чрълень ⁷⁰ стягъ, ^п бѣла хорюговъ, ^п чрълена ⁷¹ чолка, ^п сребренѣ стружіе, ^п храброму Святѣславличю. ⁷²	144
	148

⁵³ телѣгы ЕС. ⁵⁴ пасеть Е; пасеть ПС. ⁵⁵ ПЕС подобію. ⁵⁶ вль и П.
⁵⁷ вссрожать П. ⁵⁸ -амь С. ⁵⁹ чръл- П. ⁶⁰ мръкнетъ П. ⁶¹ запала ПЕС.
⁶² мѣгла П. ⁶³ Гали в ЕС. ⁶⁴ чръ - ЕС. ⁶⁵ пятъ П; пякъ ЕС. ⁶⁶ -шасъ П.
⁶⁷ орѣтмами П. ⁶⁸ начаша П. ⁶⁹ -вѣц- П. ⁷⁰ чрълень ЕС.
⁷¹ чрълена ЕС. ⁷² Святѣ- ЕС.

VII. THE ADVANCE OF THE ENEMY.

But the Pólovtsy on trackless roads ran to the mighty Don. The carts creak at midnight, like swans released. Ígor leads his hosts towards the Don. Already [Div] the Bird is fending off disaster from him at this season; the wolves raise up their [cries] threat in the crevasses; the eagles with their clatter summon the brute-beasts [to feed on] the bones; the foxes yelp at the crimson shields.

Oh land of Russia, already art thou beyond the frontier-hill! Long is the night dark; the dawn has begun to give forth light; mist has rolled over the fields; the twitter of the nightingales is hushed; the speech of the crows has been awakened.

The sons of Russia have barred the broad fields with their crimson shields, seeking for themselves honour, for their prince renown.

VIII. THE BATTLE.

From the dawning on Friday they trampled on the heathen hosts of the Pólovtsy and scattered themselves like arrows over the field. They seized the fair maidens of the Pólovtsy, and with them gold and cloths and costly samite. With the mantles and cloaks and coats they set about bridging over the myre and greasy places——, with all the various patterned raiments of the Pólovtsy.

[To Ígor] the brave son of Svyatosláv [there fell] a purple flag, a white banner, a red panache and a silver spear.

IX.

Дрѣмлетъ^{43п} въ полѣ Олгово⁷³
 хороброе гнѣздѣ;—
 далеченъ залетѣло.⁷⁴
 Не^п было *на*⁷⁵ обидѣ порождено, 152
 ни соколу,^п ни кречету,
 ни тебѣ, черный^{76п} воронъ,
 поганый Полѣвчине!

X.

Гзакъ^п бѣжить⁷⁷ сърымъ волкомъ,⁷⁸ 156
 Кончакъ ему^п слѣдъ
 править къ Дону великому.
 Другого^{79п} дни велми рано
 кровавыя зори 160
 свѣтъ повѣдаютъ.
 черныя тучя^{80п} съ моря йдутъ,
 хотять⁸¹ прикрыти четыре^{82п} солнца;
 а въ нихъ трепещуть синиі молниі,^{83п} 164
 быти^п грому великому
 итти дождю стрѣлами
 съ Дону великого.⁸⁴
 Ту ся копиемъ^п приламати, 168
 ту ся саблямъ потручати,^{85п}
 о шелома Половецкыя,
 на рѣцѣ на Каялѣ^п
 у Дону великого.⁸⁴ 172
 О Русская земле,⁸⁶ ужé
 на Шеломянемъ^п еси.⁸⁷
 Се вѣтри, Стрѣбѣжи^п внуци,
 вѣють съ моря стрѣлами⁸⁸ 176
 на храбрыя полкы⁸³ Игоревы.
 Земля тутнетъ,
 рѣкы мутно текутъ,⁸⁹
 порбси^п поля прикрывають,⁹⁰ 180
 стязи^п глаголютъ.
 Пѣловци йдутъ^п
 ѳтъ Дона и ѳтъ моря,
 и ѳтъ всѣхъ странъ. 184
 Рускыя полкы⁸³ отступиша.

⁷³ Олгово П. ⁷⁴ -лѣт. П. ⁷⁵ небылонъ П; не было нь ЕС. ⁷⁶ чрныи П. ⁷⁷ -итъ П. ⁷⁸ влъкомъ П. ⁷⁹ -аго ПЕС. ⁸⁰ туча ЕС. ⁸¹ -ять П. ⁸² D (Сугіііс пшсгаг) П; 4 ЕС. ⁸³ мльниі. ⁸⁴ -аго П. ⁸⁵ -чяти П. ⁸⁶ землѣ П. ⁸⁷ не Шеломянемъ еси П; шеломянемъ ЕС. ⁸⁸ стрѣл. П. ⁸⁹ -уть П. ⁹⁰ ютъ П.

IX. THE NIGHT AFTER THE BATTLE.

The valiant brood of the Ólgoviči slumbers on the battle-field; afar has it flown. It had not been born to be insulted by hawk or gerfalcon, nor by thee, thou black crow, thou Heathen Polovčín!

X. THE SECOND DAY'S BATTLE.

Gzak races like a grey wolf, Končák rides after him towards the mighty Don.

On the second day, very early, blood-stained dawn-lights announce the day; black clouds approach from the sea, and are eager to bedim the four Suns, and in them there quiver blue lightning-flashes. There shall ensue a fearful thunder; it shall rain arrows from the mighty Don.

And there shall spears be shattered, and swords shall be blunted on the Polovétski helms, by the river Kayála, near the mighty Don.

Oh land of Russia, thou art now on the frontier-hill.

Now the winds, the scions of Stribog, blow from the sea like arrows on to the courageous hosts of Ígorí. The Earth moans, the streams flow sullied, [clouds of] dust cover the fields, the banners murmur.

The Pólovtsy advance from the Don and the sea and from all sides. The Russian regiments retired.

Дѣти бѣсови^{91п} кликомъ
 поля прегородиша,^п
 а храбри Рѹсици 188
 преградиша чрѣвленными⁹² щиты.

XI.

Яръ-туре^п Всеволоде!⁹³
 Стоиши на бѣрони,^п
 прыщещи на вои стрелами,⁹⁸ 192
 гремлеши о шѣломы
 мечи харалужными.^п
 Камо туръ поскочаше,^{94п}
 своимъ златымъ шѣломомъ посвѣчивая, 196
 тамо лежать⁹⁵ поганя
 гѣловы Половецкыя;
 поскепани⁹⁵ саблями калеными
 шѣломы Оварьскыя^п 200
 бтъ тебе, яръ-туре⁹⁷ Всеволоде:
 кая раны *ворѣга*^{98п}, братіе,
 забывъ⁹⁹ чти и живота,
 и града Чернѣгова,¹⁰⁰ 204
 отнѣ^п злата стѣла,
 и своя милья хоти
 красныя Глѣбовны^п
 свычая^п и обычая! 208

XII.

Были вѣчи^п Трѣяни,^п
 минула лѣтѣ Ярславля.
 Были полци¹⁰¹ Олговы,^п
 Ольга¹⁰² Святѣславича.¹⁰³ 212
 Той¹⁰⁴ бо Олѣгъ мечемъ¹⁰⁵
 крамѣлу^п коваше
 и стрелы⁹⁸ по земли сѣяше.
 Ступаетъ^п въ златъ стремянь 216
 въ градѣ Тмуторканѣ.¹⁰⁶
 То-же^п звонъ слыша давный
 великый Ярославъ;¹⁰⁷
 а Владимѣръ, *сынъ Всеволожъ* 220
 по вся утра уши
 закладаше въ Чернѣговѣ.

⁹¹ Бѣсов ЕС. ⁹² чрѣвленными. ⁹³ -дѣ П. ⁹⁴ -скоця- П. ⁹⁵ -атъ П.
⁹⁶ -ны ПЕС. ⁹⁷ Яръ Туре П. ⁹⁸ дорога ПЕС. ⁹⁹ забывъ П. ¹⁰⁰ Чрѣн-
¹⁰¹ плци П. ¹⁰² Олга ЕС. ¹⁰³ Святѣславича П. ¹⁰⁴ Тѣй П. ¹⁰⁵ мечемъ П
¹⁰⁶ Тьму- П. ¹⁰⁷ давный великый Ярославъ сынъ Всеволожъ; а Вла-
 димѣръ; ⁸⁰ ПЕС; except that ЕС Всеволожъ.

The children of Baal barred the fields with their yells; but the brave Russians barred them with their crimson shields.

XI.

THE EXALTATION OF VSÉVOLOD SVYATOSLÁVIČ.

Oh fierce bull* [?] Vsévolod, thou standest in the struggle, dartest with thy arrows on the hosts, crashest with steel swords on their helmets. Where thou, the bull, didst leap forward, gleaming with thy golden helmet, there the heathen Polovétski heads lie, [and] their Avar helms are split by tempered sabres, by thee, fierce bull Vsévolod: who repined at the wounds of the enemy and forgot his honour and his life, and the City of Černígov, his father's golden throne, and the wonts and the ways of his dear love, the fair Glébovna!

XII. THE FEATS OF OLÉG SVYATOSLÁVIČ.†

There have been the ages of Troyán; the years of Yarosláv have declined. There have been the armies of Olég, Olég Svyatoslávič. That Olég with his sword forged rebellion, and sowed arrows over the earth.

He steps into his golden stirrup in the city of Tmutorokán. Yarosláv the Great, long since departed, heard the peal [of bells], but Vladímir the son of Vsévolod, for all of his days closed his ears at Černígov.

† Grandfather of Ígorí.

* V. note.

- Бориса^п же Вячеславлича
 Слава на^п судъ приведе 224
 и на^п Канину зелену
 папблomu^п постла^а
 за обиду^п Олгову^п
 храбра и млада князя. 228
 Съ^п тоя же Каялы
 Святоблкъ¹⁰⁸ повелѣ[†]
 яти тѣтя¹⁰⁹ своего
 между Угорьскими иноходцы^{110п} 232
 [ко Святѣй^п Софін къ Кіеву].¹¹¹
 Тогда при Олзѣ
 Борисъ зла влелі; ^{112п}
 сѣяшеться и растяшеть 236
 усобицами: погибашеть
 жизнь Даждѣ-божа^п внука
 въ княжихъ крамблахъ.
 Вѣци человекомъ^{113п} скратишась. 240
 Тогда по Русской земли
 Рѣтко ратаевѣ^п кикахуть,^{114п}
 нѣ часто врани граяхуть,
 трупіа себѣ дѣляче; 244
 а галици¹¹⁵ свою рѣчь говоряхуть
 хотять^п полетѣти¹¹⁶ на уѣдіе.^{117п}
 Тодъ было вѣ ты рати
 и вѣ ты полкы,²³ 248
 а сицей¹¹⁸ рати не слышано.

XIII.

- Съ^п зараніа до вечера
 съ вечера дѣ свѣта,
 летять¹¹⁹ стрелы⁸⁸ каленя; 252
 гремлють^{119ап} сабли о шеломы,
 трещать⁷⁵ коніа харалужныя
 въ полѣ незнаемѣ^п
 среди землі Половецкыи. 256
 Черна¹²⁰ земля подѣ копыты,
 костью была постѣяна,

† Or perhaps по валѣ я тѣтя своего. v. note on possible readings.

¹⁰⁸-плѣкъ П. ¹⁰⁹ повелѣя отца своего ПЕС. ¹¹⁰-ходьцы П. ¹¹¹ This line is probably interpolated. ¹¹² Гориславлича ПЕС. ¹¹³ омъ П. ¹¹⁴ солън ЕС. ¹¹⁵ Г in ЕС; of 63. ¹¹⁶ -дѣт- ЕС. ¹¹⁷ уедіе ПЕС. ¹¹⁸ сице и ПЕС. ¹¹⁹ ятъ П. ^{119а} ЕС гримлють; П гримлють. ¹²⁰ Чръна.

[Lust for] glory brought Borís Vyačeslávič to the Judgment-seat, and on the Kanína [banks] bedded him with a garment of green, on account of the wrong [done] to Olég, that valiant and young prince.

From this river Kayála Svyatopólk bade his father-in-law be carried amid Hungarian amblers [to Saint Sophia at Kíev].

Then, in the time of Olég, Borís wrought for evil: feuds were sown and grew apace, the life of [Russia] the scion of Dážbog [the Sun-god] was wasted in the factions of the princes and the generations of mankind were shortened.

Then on the Russian land seldom did the villeins shout gee-up, but often did the ravens croak, as they divided the corpses [amongst themselves]; the crows spake in their own tongue, 'they wish to fly to the banquet.'

Thus 'it was in those battles and those expeditions; but, such as this battle, none has been heard of.

XIII. THE THIRD DAY'S BATTLE.

From early moon until the evening, from the evening until the day-light, tempered arrows fly, the sabres thunder about the helmets, the lances crack in the foreign country, amid the land of the Pólovtsy.

The black earth beneath the hooves was sown with bones, and was watered with blood;

а кровію полѣяна;	
тугою ^{121п} въздоша	260
по Руской земли.	
Что ми шуміть,	
что ми звеніть,	
давеча ^{121п} рано	264
предъ зорями?	
Игорь полкы ²³	
възворакаетъ ^{122п}	
жаль бо ему	268
мила брата Всеволода.	
Бишася день,	
бишась ¹²³ другыи;	
третьяго дни къ полудню	272
падоша стязи Игоревы.	
Ту ^п за брата разлучиста	
на брезѣ быстрой Каялы.	
Ту кроваваго вина не ^п доста.	276
Ту пирь ^п докончаша	
храбри Русичи;	
сваты попонша,	
а сами полегоша,	280
за землю Рускую.	
Ничить трава ^п жалощами;	
а древо съ тугою ^{124п}	
къ земли преклонилось.	284

¹²¹ -чя П. ¹²² заворочаетъ п ЕС; за-еть П. ¹²³ бишася П.
¹²⁴ ПЕС стугою.

on Russian soil these sprang up as grief.

What noise is that, what peal is that, just now early before the dawn? Ígor is retiring his regiments; for he has compassion on his dear brother Vsévolod.

They fought one day, they fought another; on the third day, close on noon, the standards of Ígor fell.

Those two brothers parted on the bank of the swift Kayála.

There of bloody wine there was not enough. There they finished the feast, the brave Russians; they plied the wedding-guests with wine, but themselves were laid low defending the Russian land.

The grass bows down with woe and the tree bent to earth with sorrow.

ЧАСТЬ ВТОРАЯ.

I.

- Уже¹²⁵ бо, братіе, невеселая
 година¹²⁵ възстала; 125
 Уже пустыни¹²⁶ сілу прікрыла.
 Възстала¹²⁵ обида 288
 въ силахъ Дажьбога¹²⁷ внука;
 вступила дѣвою¹²⁸
 на зѣмлю Троіаню;¹²⁹
 въсплескала лебединными 292
 крылы синемъ морѣ;¹³⁰
 у Дону плещучи,
 убуди жирня¹³¹ временá.
 Усобица¹³² княземъ¹³³ 296
 на поганы я¹³⁴ погыбе.
 Рекоста¹³⁵ бо братъ брату;—
 „Се мое, а то—мое же“.
 И начаша¹³⁶ князи про малое 300
 „Се великое“ молвити;¹³⁷ а сами
 на себе¹³⁸ крамóлу¹³⁹ ковати.
 А поганіи со всѣхъ странъ
 прихождаху съ побѣдами 304
 на зѣмлю Рускую.
 О, далече зайде соколъ¹⁴⁰
 птицъ бѣя кѣ морю.
 А Игорева храброго полку¹⁴¹ не кресити!¹⁴² 308

II.

- Зá нимъ¹⁴³ клікну Карнаи¹⁴⁴жля,¹⁴⁵
 поскочи по Руской земли,
 смагу¹⁴⁶ людемъ¹⁴⁷ мычючи
 въ пламянѣ розѣ. 312
 Жены Рускыя¹⁴⁸ въсплакашась, аркучи:¹⁴⁹
 „Уже намъ¹⁵⁰ своихъ милыхъ
 ладъ¹⁵¹ ни мыслию смьслити;
 ни думою сдумати 316
 ни очима¹⁵² съглядати:
 а злата и сребра,
 ни¹⁵³ мало того, потрепати.“
 А възстона¹⁵⁴ бо, братіе, 320

¹²⁵ ПЕС възстала. ¹²⁶ -е П. ¹²⁷ -емъ П. ¹²⁸ ПЕС поганья. ¹²⁹ начаша П.
¹³⁰ млѣвити П. ¹³¹ себѣ П. ¹³² плѣку ПЕС. ¹³³ кресити П. ¹³⁴ нимъ ЕС
¹³⁵ Карна и Жля П. ¹³⁶ людемъ only in ЕС; but translated in appendix
to П. ¹³⁷ Рускыя П. ¹³⁸ намъ ЕС. ¹³⁹ ни о очима ЕС. ¹⁴⁰ възстона ПЕС.
¹⁴¹ -овъ П.

PART II.

I. PROEM.

Now already, brothers a weary time arose, now it covered the army in the wilderness. Contumely arose in the hosts of the scion of Dážbog, stepped like a Maiden on the land of Troyán, splashed with her swan-wings in the blue sea; splashing them in the Don, she awakened the heavy times.

The discord of the princes ruined them against the Pagans. For, brother spake to brother;—“This is mine, and that is also mine.” And the princes began to pronounce of a paltry thing, ‘this is great’; and themselves amongst them to forge feuds; and the heathens from all sides advanced with victories against the Russian land. Oh, far has the hawk followed, smiting the birds into the sea! and Ígor’s brave host will rise no more!

II. KONČÁK’S INVASION.

After him the Accursèd One shouted, leapt over the Russian land, shooting forth fire on the people in a flaming horn.

The women of Russia wailed, saying:—“Henceforth can we no longer think with our thoughts of our dear loves nor with our counsel counsel them, nor see them with our eyes nor amass gold nor silver, nay far from it?” and then, brothers,

Кіевъ туюю ^п	
а Черніговъ ¹⁴¹ напастыи.	
Тоска разліяся	
по ^п Руской землі;	324
печаль жирна ^п утече	
средѣ землі Рускыи. ¹⁴²	
А князи сами на себе	
крамолу коваху:	328
а поганіи сами побѣдами	
нарищюще ^п на Рускую землю	
емляху дань по бѣлѣ ^п отъ двора.	
III.	
Тии бо два храбрая Святѣславличя, ¹⁴³	332
Игорь и Вьсѣволодь,	
уже лжу ^п убудиста, ^{144п}	
которую то бѣше успилъ	
отець ^{145п} ихъ Святѣславъ ^п	336
[грознай ^п великый Кіевскый]. ^{146п}	
Грозою ^п бѣшетъ ^п притепалъ ^{147п}	
своими сильными полкы; ²³	
и харалужными мечи	340
наступіи на зѣмлю Половецкую,	
притопта ^п хлѣмы и яругы, ^п	
взмути ¹⁴⁸ рѣкы ¹⁴⁹ и озера,	
вѣсуши потоки ¹⁵⁰ и болота;	344
а поганого ⁶⁴ Кобяка ^п	
изъ Лукѣморья ^{151п}	
отъ желѣзныхъ ^п великихъ	
полковъ ¹⁵² Половецкихъ ¹⁵³	348
яко вихрь выторже. ^п	
И падеся Кобякъ ^п	
въ градѣ Кіевѣ, въ гридницѣ ^п Святѣславли. ^п	
Ту Нѣмци ^п и Венѣдици,	352
ту Греци и Морáva	
поють славу Святѣславлю;	
кають ⁹⁰ князя Ёгоря	
ниже погрузи жиръ ^п во днѣ Каялы,	356
рѣкы Половецкыя; ¹⁵⁴	
Рускаго злата насыпаше. ^{155п}	
Ту Игорь князь выѣде ¹⁵⁶	
изъ сѣдла злата [а] въ сѣдло коцѣево. ^п	360

¹⁴² тече средь земли Рускый И. ¹⁴³ ча И. ¹⁴⁴ убуди ИЕС. ¹⁴⁵ отець И.
¹⁴⁶ грозный великий Кіевскый ЕС:) is the line an interpolation?
¹⁴⁸ притрепетаъ ИЕС. ¹⁴⁹ взмути ЕС. ¹⁴⁹ рѣки И. ¹⁵⁰ потоки И.
¹⁵¹ луку моря ИЕС. ¹⁵² плѣковъ И. ¹⁵³ -кихъ И. ¹⁵⁴ -вецкя И.
¹⁵⁵ насыпаша ИЕС. ¹⁵⁶ выѣдѣ И.

Kíev groaned with mourning, and Černígov with disasters.

Grief poured forth on the Russian land, abundant tribulation flowed through the Russian lands. But the princes themselves forged discord amongst themselves, and the Pagans with victories overrode the Russian land and took tribute from each household of a squirrel's skin.

III. THE CONSEQUENCES OF ÍGOR'S DEFEAT.

For those two valiant sons of Svyatosláv, Ígor and Vsévolod, had aroused the wrong which their father Svyatosláv [the great and terrible of Kíev] had lulled asleep. With his might having conquered, [or kept in panic] through his powerful armies and tempered swords, he invaded the Polovsk land; he trampled down their hills and clefts, sullied their streams and lakes, dried out their rivers and fens. And the heathen Kobyák he tore, like a whirlwind, from the bight of the sea, out of the great hosts of the Pólovtsy; and Kobyák fell in the city of Kíev in the Hall of Svyatosláv.

There the Germans and the Wends, there the Greeks and Moravians sing the fame of Svyatosláv; they obsecrate Prince Ígor, who foundered his abundance in the bed of the Kayála, the Polovsk river, and filled it with Russian gold.

There Ígor dismounted from his golden saddle into a slave's saddle.

IV. Сонъ Святославль.

Уныша¹⁵⁷ бо градомъ¹⁵⁸ забрали
и веселіе¹⁵⁹ пониче.

А Святославъ¹⁵⁷ мутенъ сонъ¹⁶⁰ виде¹⁵⁸
въ Кіевѣ, на¹⁶¹ горахъ. 364

„Си ночь съ вечера одѣвасте^{160п} мя“, рече
„черною¹⁶⁰ папóломую¹⁶¹ на кровати^{161п} тїсовѣ.
Чръпахуть¹⁶² ми синее вино
съ *трудоу*¹⁶³ смѣшено; 368

сыпахуть ми тѣщими¹⁶⁴ тулы
поганыхъ тльковинъ^{165п}
великій женчюгъ на лоно,
и нѣгуютъ⁹⁰ мя. 372

Уже дьски¹⁶⁴ бѣзъ кнѣса¹⁶⁵
въ моемъ¹⁶⁵ теремѣ¹⁶⁶ златовръсемъ^{166п}
Всю ночь съ вечера *бусови*^{167п}
врани¹⁶⁸ възгряяху; 376

*Дву*¹⁶⁸ *плѣнника* на болони,
бѣзъ шады, *дву*, *реки* *исади*
несоша я къ синему морю.

И ркоша бояре князю: 380
„Уже, княже, туга умъ¹⁶⁹ полонила.
Се бо два¹⁷⁰ сокола слетѣста¹⁷⁰
съ отня стола злата

поискати града Тмуторѣканя^{171п} 384
а любо¹⁷² испити шѣломомъ¹⁷³ Дону.

Уже соколома¹⁷² крыльца¹⁷³
припѣшали поганыхъ саблями
а самого опуташа¹⁷³ 388
въ путины желѣзны.“

V.

Темно бо бѣ въ третій¹⁷⁴ день.
Два солнца¹⁷⁵ померкоста;¹⁷⁵
оба багряная стльца¹⁷⁶ погасоста; 392
и съ *нима*¹⁷⁶ молодая мѣсяца,
Олѣгъ¹⁷⁷ и Святославъ
тмоу¹⁷⁷ ся поволокоста.¹⁷⁸

157 -славъ И. 158 видѣ И. 159 одѣвахъте ИЕС. 160 чрън-И. 161 -ты И.
162 трудомъ И; трудом ЕС. 163 тльк-И. 164 ужедѣ ськы ЕС; уже дьски
П. 165 вмоемъ И. 166 -ѣмъ И. 167 бо-суви ЕС; босуви И. 168 у плѣн-
ска [ЕС] Плѣсньска [И] на болони бѣша дѣбрь Кисаню и несошлю
къ синему морю. 169 умъ ИЕС. 170 слет-И. 171 Тьму-И. 172 крыльца ЕС.
173 а самую опустоша И. 174 In И, as always, numbers expressed in
Cyrillic; in ЕС in Arabic cyphers. 175 помѣрк-И. 176 съ нимъ И:
съ нимъ ЕС. 177 тьмоу.

IV. THE DREAM OF SVYATOSLÁV VSÉVOLODIČ.

The ramparts of the cities were hushed and mirth declined. And Svyatosláv dreamed a troubled dream at Kíev on the hills. "This night," he said, "from even-time, ye dressed me with a black coverlet on my bed of yew; [men] poured me out blue wine mixed with dust; they scattered great [treasure of] pearls from the empty quivers of the nomads on to my lap and [try to] soothe me. Already are the boards in my golden-roofed abode bereft of wall-plates.

All night long from even-time have the crows of Bus [or Blus] croaked; two captives [stand] by the fen: mercilessly [the foe] have carried the two to the landing-stage of the river, down to the blue sea."

And the Boyárs answered the Prince; "Already, Prince, has grief taken captive our mind. For two hawks have flown away from their sires' golden throne, to seek the city of Tmutorokán, or, may be, to quaff in their helms of the Don.

Already are the wings of the two hawks by the sabres of the heathen made to walk afoot; and, [Ígoŕ] himself they have fettered in fetters of iron."

V. THE INCURSION OF THE PÓLOVTSY.

It was dark on the third day. Two suns were dimmed; both purple columns [of the Aurora Borealis] were extinguished; and with these two the two young Moons, Olég and Svyatosláv, were draped in darkness.

На рѣцѣ на Каялѣ	396
тъма свѣтъ покрыла.	
По Руской землі	
престрошася Пóловци,	
акы ¹⁷³ пардуже ⁿ гнѣдó:	400
и въ морѣ погрузиша, ⁿ	
и великое буйство	
подаста <i>хино</i> . ¹⁷⁹ⁿ	
Уже снесѣся ¹⁸⁰ хула ⁿ на хвалу;	404
уже тресну ⁿ нужда на волю;	
уже врѣжеся ⁿ Дивь ¹⁸¹ⁿ на землю.	
Се бо Готскыя ¹⁸² красныя дѣвы	
въспѣша на брезѣ спнему морю,	408
звоня Рускымъ златомъ.	
Поють ¹⁸³ время Бусово, ⁿ	
лелѣють ⁿ мѣсть ⁿ Шарóканю.	
А мы, ужé, дружíна ⁿ	412
жадни веселiа. ¹⁸³ⁿ	

VI. Плачь Ярославль.

Тогда ⁿ великій ¹⁸⁴ⁿ Святъслáвъ ¹⁸⁵	
изрони ⁿ злато слово	
слезами смѣшено и рече:—	416
„О моя сыновча, ¹⁸⁶ⁿ Игорю и Всеволоде!	
Рано еста начала	
Половецкую зѣмлю мечи ⁿ двѣлити, ⁿ	
а себѣ славы искати!	420
Нъ нечестно одолѣте,	
нечестно бо кровь поганую прольете ¹⁸⁷ .	
Ваю ⁿ храбрая сердца въ жестоцѣмъ ¹⁸⁸	
харалузѣ ⁿ скована	424
а въ буети закалена	
Се ли створисте ⁿ моей	
сребренѣй сѣдинѣ?	
А ужé не ⁿ вижду власти	428
сильнаго и богатаго и <i>многоя</i> ¹⁸⁹	
брата моего Ярослава,	
съ Черниговьскими былями, ⁿ	
съ могуты ⁿ и съ Татраны	432
и съ Шельбиры и съ Тóпчакы	

¹⁷⁸ акы И. ¹⁷⁹ подасть Хинови ИЕС. ¹⁸⁰ снесѣся ИЕС. ¹⁸¹ Дивь П.
¹⁸² Готскія П. ¹⁸³ веселiа П. ¹⁸⁴ великій П. ¹⁸⁵ Святславъ И.
¹⁸⁶ -ча П. ¹⁸⁷ прольете И. ¹⁸⁸ -емъ И. ¹⁸⁹ многоя И;
 много вон ЕС.

On the stream of the Kayála darkness covered the light. Over the Russian land the Pólovtsy spread out like a brood of pards. And ye two plunged into the sea your mighty daring and will abandon it for folly.

Now obloquy was upraised after praise ; now need burst out on freedom ; now Div cast himself down [or ? whined upon] the earth.

Thus the fair maidens of the Goths sang on the shore of the blue sea, tinkling in Russian gold. They sing the time of Bus [or Blus] ; they cherish the vengeance for Šarokán. But, now, we, the družína, are a-thirst for joy.

VI. THE LAMENT OF SVYATOSLÁV VSÉVOLODIČ.

Then the mighty Svyatosláv let fall a golden word, commingled with tears, and spake : “ Oh my nephews, Ígor and Vsévolod ! soon have ye begun to harass the land of the Pólovtsy with your swords, and to seek fame for yourselves ! But, dishonourably have ye conquered, for dishonourably have ye shed the blood of the heathen. Your brave hearts are welded together in heavy steel, and tempered in audacity. This have ye wrought to me to my silvered grey hairs ?

Now I no longer see the power of my brother Yarosláv, the mighty and wealthy and well-equipped, with the commanders of the Černígov mercenaries, with their forces, both with the men from the Táttra, the men from Šelbir and Topčák,

и съ Рѣвугы и съ Ёлбѣры. ¹⁹⁰	
Тѣ бо бесѣ ¹⁹¹ щитовѣ ¹⁹² съ засапожикы ⁿ	
кликомъ полкы ²³ побѣждають ²⁰¹	436
звонячи ⁿ въ прадѣдную ⁿ славу.	
Нѣ рекостеп ⁿ :— „Мужанмѣся ¹⁹³ⁿ сами;	
преднюю славу похытимъ; ¹⁹⁴ⁿ	
а заднюю ся сами подѣлимъ!“ ¹⁹⁵	440
А чи диво ся, братіе,	
стару ⁿ помолодити?	
Коли соколъ въ мытехъ ⁿ бываетъ, ⁴⁹	
высоко птиць ¹⁹⁶ взбиваетъ, ⁴⁸	444
не дастъ ¹⁹⁷ гнѣзда своего въ обиду.	
Нѣ се ⁿ зло, княже ми,	
не пособимо; ¹⁹⁸	
наниче ⁿ ся години ⁿ обрѣтиша.	448
Се у Рима ¹⁹⁹ⁿ кричатъ ⁹⁵	
подъ саблями Половецкыми;	
а Володиміръ ²⁰⁰ подъ ранами—	
„Туга ⁿ и тоска сыну Глѣбову!“	452

VII.

(1) Всѣволоду Юрьевичу Суздальскому.

Великій ⁿ княже Всѣволоде; ⁿ	
Не мыслию ⁿ ти есть прилетѣти	
издалеча отня злата стола поблюсти?	
Ты бо можешѣ Волгу ⁿ	456
веслы раскропити, ⁿ	
а Донъ шѣломы выльѣяти! ⁿ	
Аже ты бы ⁿ былъ,	
то была бы чага ⁿ по ногатѣ,	460
а кощей ⁿ по рѣзанѣ! ⁿ	
Ты ⁿ бо можешѣ по суху	
[живыми] ²⁰¹ⁿ съ ²⁰² Шерешеры ⁿ стреляти ⁸⁸	
удалы ^{202ми} сыны Глѣбовы.	464

¹⁹⁰ Олбѣры И. ¹⁹¹ бес И. ¹⁹² -овъ И. ¹⁹³ му жа имѣся П;
 мужа имѣся ЕС; ? мужанмѣся 1st person duel imp g. ¹⁹⁴ по-
 хытимъ ЕС; похитимъ И. ¹⁹⁵ -имъ Е.С. ¹⁹⁶ птиць ИЕС.
¹⁹⁷ дастъ И. ¹⁹⁸ не пособіе ИЕС. ¹⁹⁹ Уримъ И; урим. ЕС.
²⁰⁰ -миръ И. ²⁰¹ живыми *abest* in ЕС: interpolation. ²⁰² added
 by Editor. ²⁰³ удалыми ИЕС.

from Revukha [or Revutsa] and from Olbieř. For these without shields conquer the hosts by their yells, echoing to the glory of their forebears. But ye spake:—"Let us play a man's part; let us steal the glory of yore; let us divide the glory to come for ourselves!"

But, what wonder were it, brothers, for an old man to grow young? If a hawk is moulting, it drives the birds afar high up, and will not foul its own nest.

But this disaster, oh my Prince, is irremediable: the seasons have gone backwards to nothingness.

Thus they cry out at Rim beneath the sabres of the Pólovtsy——, -but Vladímír [lies] beneath his wounds,——"Woe and sorrow to the son of Glěb!"

VII. THE APPEAL TO THE PRINCES.

(1) TO VSÉVOLOD YÚREVIČ OF SÚZDAL'.

Great Prince Vsévolod! Is it not thine to fly from afar with thy thought to guard thy fathers' golden throne? For thou canst splash the Volga with thy oars, and bale out the Don with thy helmets! If thou hadst been [there], then a potentate would be priced at twelve pence and a workman at five pence!

For, on dry land, thou canst, with the men of Šeryšor shoot my valorous sons of Glěb.

(2) Рюрику и Давыду Ростиславичема.

Ты буйл-Рюриче,^п и Давыде!^п
 Не^п ваю ли злаченными шéломы
 по крови плаваша?
 Не ваю^п ли храбрая дружина 468
 рыскають^{200п} аки²⁰⁵ тури
 ранени^{206п} саблями калеными на полѣ незнаемъ^п?
 Вступита,^{207п} господина,
 въ злата^п стремя²⁰⁸ 472
 за обиду сего времени,
 за^{209п} землю Рускую,²¹⁰
 за раны Игоревы,
 буюго Святъславлича!²¹¹ 476

(3) Ярóславу Владѣмирковичу Галицкому.

Галичкы осломи^{212п} о Вѣслѣ, Ярóславе^п;
 Высоко сѣдиши на своемъ
 златокóваннемъ²¹³ столѣ!
 подперъ^п горы Угорьскыи²¹⁴ 480
 своими желѣзными^п полкы;²³
 заступивъ Королеви^п путь;
 затворивъ²¹⁵ Дунаю ворота;^п
 мечавъ^п рѣмены чрѣзъ Влазхы!²¹⁶ 484
 суды,^п рядя, до Дуная!
 Грозы твоя по землямъ текутъ!⁸⁹
 Отворяешы^{217п} Киеву врата!
 Стремляешы⁸⁸ съ огня злата стола 488
 Сальтаны^{218п} за землями!
 Стрѣляй,⁸⁸ господине, Кóнчака,^п
 поганого кощея,^п
 за землю Рускую! 492
 за раны Игоревы,
 буюго^п Святъславлича!²¹¹

²⁰⁵ акы П. ²⁰⁶ ПЕС ранены. ²⁰⁷ Вступи та Е. ²⁰⁸ стремя п ПЕС.
²⁰⁹ зане ЕС. ²¹⁰ Русскую П. ²¹¹ Святславлича П. ²¹² осмомыслѣ П;
 —е ЕС v. note осмомысле. ²¹³ -ѣмъ П. ²¹⁴ Угорскыи П.
²¹⁵ затвори въ П. ²¹⁶ меча времени чрѣзъ облаки П; облакы ЕС.
²¹⁷ Оттвор- ПЕ. ²¹⁸ Салтани П; Сальтани ЕС.

(2) TO RÚRIK AND DAVID ROSTÍSLAVIČ.

Thou brave Rúrik and David, did they not swim in blood with your golden helmets? Do not your brave Družína gallop like bulls wounded by tempered sabres in the unexplored land?

Step, my lords, into your golden stirrups, for the insult to our time, for the Russian land, the wounds of Ígoř, the brave son of Svyatosláv.

(3) TO YAROSLÁV VLADÍMIRKOVIČ OF GALICIA.

Thou didst shatter the Galicians on the Vistula, Yarosláv; thou sittest high on thy gold-forged throne, supporting the Hungarian mountains with thy iron-clad regiments, barring the road against the [Magyar] King, closing the gates of the Danube, hurling thongs amid the Vlakhs, judging and ordaining as far as the Danube! Thy threats have sway over the lands. Thou openest the gates of Kíev, shootest from thy ancestral golden throne the men of Salatyn [who are] beyond thy lands.

Shoot, my liege, the heathen Končák the slave, for the sake of the Russian land, for the sake of the wounds of Ígoř, the brave son of Svyatosláv.

(4) Рóману и Мстѣ́славу Ростѣ́славичема †

А ты буй^п-Рóманс^п и Мстѣ́славе!^п
 храбрая мысль носить^п ва²¹⁰ съ уемь²²⁰ на́ дѣло! 496
 Высоко плаваеши на́ дѣло въ буети,
 яко соколъ въ вѣтрехъ²²¹ ширя́ясь,
 хотя птицю въ буйствѣ́ одолѣти.

Суть-бо у ваю желѣзныи²²² папорзи*^п 500
 подѣ шéломы латиньскими.^{223п}

Тѣми тресну земля и многи²²⁴ страны,—
 Хивова,^п Литва, Ятвязи, Деремела,
 и Пбловци суліци^п своя повръгоша^{223п} 504

а главы своя поклониша
 подѣ тыи мечи харалужныи.

Нъ, уже, княже, Ёгорю^п
 утрпѣ^{225п} солнцю свѣтъ: 508
 а древо не бологомь^{227п}
 листвіе срони.

По Ръси^{228п}, по Суліа^п
 грады²²⁹ подѣлиша. 512

А Ёгорева храбраго
 полку²³⁰ не^п кресити!²³¹
 Донъ ти, княже, кличьеть⁴⁸
 и зоветъ князи на побѣду. 516

(5) Ёнгарю и Всéволоду Ярóславичема.

Óлговичи,^п храбрыи князи,
 доспѣли на брань.^п
 Ингварь^{231п} и Всéволодъ^п
 и вси три Мстѣ́славичи^{232п} 520

нехуда^{233п} гнѣзда^п шерстокрыльцы^{234п}
 не побѣдными жребіи
 собѣ власти расхытите.^п

Кое^п ваши златыи шéломы 524
 и суліци ляцкыи^{235п} и щиты!

Загородите полю ворота^п
 своими острыми стрелами⁶⁸
 за землю Рускую,²¹² 528

за раны Ёгоревы
 буюго^п Святѣ́славлича!

† More probably Романъ Мстиславичъ and his son.

* от ? прапоры прапорци.

²¹⁰ васъ ПЕС. ²²⁰ умь ЕС [emended following Korš]. ²²¹ -ѣхъ П. ²²² -ній ЕС
²²³ латинским П. ²²⁴ многы ЕС. ²²⁵ -оща П. ²²⁶ утрпѣ П. ²²⁷ -омъ П.
²²⁸ Рси П; по Роеи ЕС. ²²⁹ гради ПЕС. ²³⁰ плъку П. ²³¹ крес- П.
²³¹ Ингварь П. ²³² -славличи ЕС. ²³³ нехуда ЕС. ²³⁴ шестокрылиц П;
 шестокрыльци ЕС. ²³⁵ -кии П.

(4) TO ROMÁN AND MSTÍSLAV ROSTÍSLAVIČ.

Thou, valiant Román and Mstislav, your brave thought carries you with your uncle to the work. Thou floatest in thy courage to thy toil like a hawk stretching himself in the winds, wishing in his strength to slay a bird!

For ye have iron cuirasses beneath your Latin helmets. Through them the earth trembled and many countries, Hinowice, Lithuania, the Yatvyági, the men of Dremble; and the Pólovtsy threw down their maces and bowed their heads beneath those steel swords.

But now, my prince, the light of Ígor's sun has dimmed; the tree through misfortune has let fall its leaves, they [the enemy] have shared out the cities on the Roś and the Sulá. And, Ígor's brave regiment can no more rise. The Don summons thee, Prince, and calls the princes to victory.

(5) TO ÍNGVAR' AND VSÉVOLOD YAROSLÁVIČ.

The Ólgoviči, those brave princes [i. e. Ígor' and Vsévolod] have hastened to the combat. Íngvar' and Vsévolod [Yaroslávič] and ye three Mstislaviči, ye heavy-winged ones of a noble nest., by inglorious lots have ye gotten yourselves power!

Wherefor [have ye] your golden helms and Polish maces and your shields? Guard the gates of the [frontier] land with your sharp arrows for the land of Russia, the wounds of Ígor', the brave Svyatoslávič!

(6) Воспоминаніе объ Изяславѣ Васильковичѣ.

Уже бо Сула ^п не течеть ⁴⁸ сребренными струями	532
къ граду Переяславлю; и Двина ^п болотомъ ²²⁷ течеть <i>юно-грозымъ</i> ^{236п} Полочаномъ ²³⁷	
подъ кликомъ ^п поганыхъ.	536
Единъ же Изяславъ, ^п сынъ Васильковъ, ²³⁸ позвони своими острыми мечи о шеломахъ Литовскыя; ²³⁹ протрепа славу	540
дѣду своему Всеславу, ^п и самъ подъ чрълеными щиты на кровавѣ травѣ притрепанъ Литовскыи мечи:	544
и съ <i>хотью</i> ^{240п} на кровати рекъ:— „Дружину твою, княже, птиць ^п крилы пріодѣ, ^п а звѣри ²⁴¹ кровь полизаша.“	248
Неп бы ту ²⁴² брата ^п Брячеслава, ^{243п} ни другаго Всеволода;— единъ же изрони жемчюжну ^{244п} душу	552
изъ храбра тѣла чрезъ ²⁴⁵ <i>латы о жерель.</i> ^{246п} Уныли ²⁴⁷ голоси, пониже веселіе.	556
Трубы трубятъ Городеньскіи. ^п	

VIII.

Ярославе† и вси внуце ^п Всеслави, уже понизити ^{248п} стязи свои, вонзити ^{249п} свои мечи верѣжени;	560
уже бо выскочисте ^п изъ дѣдной Славы ²⁴⁹ Вы ^п бо своими крамóлами ^п начасте ²⁵⁰ наводити поганыя	564
на землю Рускую,	

† Всеволодичъ.

²³⁶ онымъ грознымъ ПЕС. ²³⁷ Полочанамъ ЕС. ²³⁸ васильковъ С.
²³⁹ Литовскія П. ²⁴⁰ и схоти ю на кровать и рекъ П. ²⁴¹ звери С.
²⁴² не бысть ту П. ²⁴³ Брячеслава П.; Бряцаслава ЕС. ²⁴⁴ -чуж- ЕС.
²⁴⁵ чрезъ П. ²⁴⁶ злато ожереліе ПЕС. ²⁴⁷ Унылы П. ²⁴⁸ -ить ПЕС
от read-ите imperative. ²⁴⁹ славъ ПЕС. ²⁵⁰ начасте П.

(6) REMINISCENCE OF IZYASLÁV VASÍL'KOVIČ.

No longer does the Sulá flow with silvery stream to the city of Pereyáslavl', and the Dviná flows thither in a morass to the grim hunters of Polótsk, amid the shouts of the heathen.

Izyasláv, alone, the son of Vasil'ko, rang with his sharp swords on the helmets of the Lithuanians, grasped the fame of his grandfather Vséslav; and himself beneath the crimsoned shields was laid low on the blood-stained ground by the Lithuanian swords: and with grieving spake on his bed: "The birds, oh Prince, have been covering thy družína with their wings, and the wild beasts have been licking at their blood,"

On that field there was neither his brother Bryáčislav, nor his next [brother] Vsévolod: alone he let fall his pearl-white soul from his brave body out through his armour at his throat.

Voices were hushed; merriment was subdued
The trumpets of Gorodno blare.

VIII. REPROACH TO YAROSLÁV VSÉVOLODIČ
AND THE PRINCES.

Oh Yarosláv [Vsévolodič] and all the scions of Vséslav, ye should now lower your standards and sheathe your maimed swords; for ye have now leapt away from the Glory of your grandfathers.

Ye, with your discords, began to lead the Pagans on to Russian soil, against the

на жизнь Всѣславлю.
 Котороу^{251п} бо бѣше насиліе
 отъ земли Половецкыи ! † 568

IX. Воспоминанія.

(1) О Всеславѣ Брячиславичѣ.

На седьмомъ²⁵² вѣцѣ Трояни^{253п}
 връже Всеславъ^п жребій
 о дѣвицю^п себѣ любу.
 Тѣ^{254п} клюками^п подпрѣся^п о кови^п 572
 и скочи кѣ граду Киеву;

дотчеса^п стружіемъ
 злата стола Кіевскаго:²⁵⁵
 скочи отъ нихъ^{256п} лютымъ зверемъ 576
 въ пѣлночи²⁵⁷ изъ Бѣлаграда;^п
 обѣсѣся^{258п} сінѣ мѣглѣ;

утрѣже^{259п} вязни въ три кусы;^{260п}
 отвори^{261п} врата Новуграду, 580
 разшибе^{262п} славу Ярбславу;^п
 скочи волкомъ^{263п} до Немиги^п съ Дудутокъ.^п

На Немизѣ снопы^п
 стелють²⁶⁴ головами; 584
 молотятъ цѣпы^п халужными;^{264п}
 на тоцѣ^п животъ²⁶⁵ кладуть,²⁶⁵
 вѣдутъ душу отъ тѣла.

Немизѣ^п кровави брезѣ 588
 не бѣлогомъ бяхуть^п посѣяни;—
 посѣяни костыми Рускыхъ сыновъ.²⁶⁶

Всеславъ князь людемъ^п судяше,
 княземъ грады рядяше:^{267п} 592
 а самъ въ ночь волкомъ^{268п} рыскаше,^п
 изъ Києва дорискаше
 до Куръ^{269п} Тьмутораканя,
 великому Хрѣсови^п волкомъ^{263п} 596
 путь прерыскаше.

Тому^п въ Полотскѣ²⁷⁰
 позвониша заутренюю рано
 у Святыя Софеи въ колоколы; 600
 а онъ въ Киевѣ звонъ слыша.

† For reconstruction of this obscure passage, v. note на седьмомъ.

²⁵¹ которое ПЕС. ²⁵² седьмомъ ЕС. ²⁵³ Зояни ЕС. ²⁵⁴ тѣ ЕС. ²⁵⁵ Кіевскаго ЕС. ²⁵⁶ отныхъ ЕС. ²⁵⁷ пѣлночи П. ²⁵⁸ о ѣсися ПЕС. ²⁵⁹ утрѣ же П. ²⁶⁰ возни стр: кусы П; утрѣже вознистри кусы ПС; but вазни С. ²⁶¹ оттвори ПЕ. ²⁶² Разшибѣ ЕС. ²⁶³ влъкомъ П. ²⁶⁴ халужными П. ²⁶⁵ животъ ЕС. ²⁶⁶ -овъ ЕС. ²⁶⁷ рядяше ЕС. ²⁶⁸ влъкомъ П. ²⁶⁹ до Куръ ПЕС: v. Note ²⁷⁰ Полотскѣ П.

life of Vséslav. From strife there has been oppression from the land of the Pólovtsy.

IX. REMINISCENCES.

(1) OF VSÉSLAV BRYÁČISLAVIČ.†

In the seventh age of Troyán Vséslav cast his lots for the Maiden dear to him.

He with wiles at the last tore himself free: and galloped to the city of Kíev; with his weapon took hold of the golden throne of Kíev; galloped from them like a wild beast at midnight from Bělgorod, swathed himself in a blue mist, rent asunder his bonds into three parts, opened wide the gates of Nówgorod, shattered the Glory of Yarosláv [the First]; galloped like a wolf from Dudútki to the Nemíga.

On the Nemíga the sheaves are laid out with heads; men thresh with flails in hedgerows; on the barn-floor they spread out life; they winnow the soul from the body.

On the blood-stained Nemíga the banks were sown with bane,—sown with the bones of the sons of Russia.

Prince Vséslav was a judge to his subjects, he appointed cities for the princes: but he himself at night raced like a wolf from Kíev to the Idol [or, (accepting the reading of the text unaltered) —to the Lord] of Tmutarakán, raced, like a wolf across the path of the great Khors.

To him at Polotsk they rang the bells early for matins at Saint Sophia; and he at Kíev heard the sound.

† For reconstruction of this passage vide page 24.

Аще и вѣща душа
 въ²⁷¹ дръзи²⁷² тѣлѣ,
 нѣ часто бѣды страдаше. 604
 Тому, вѣщей^п Бояне^{273а}
 и первое²⁷³ припѣвку^п
 смышленный^п рече:—
 ‘Ни хытру, ни горазду,^п 608
 ни птицю ни *удьцю*^{274п}
 суда Божія не мѣнути.’—

(2) О Владѣмирѣ Святѣмъ.

О стѣнати^п Русской земли
 помянувшѣ первую²⁷⁵ годину 612
 и первыхъ²⁷⁵ князей.
 Того стараго Владимѣра
 не лъзѣ²⁷⁶ бѣ пригвоздити^п
 къ горамъ Кіевскимъ:²⁷⁷ 616
 сего бо нынѣ сташа
 стязи Рюриковы^п
 а друзи Давидовы;
 нѣ *розно* ся имъ хоботы²⁷⁸ пашуть!⁸⁰ 620

X. Плачъ Ярославны.

(1) *Вопилы*²⁷⁹ поють на Дунаи;
 Ярославна^п имъ²⁸⁰ гласъ слышити,
 зегзицею незнаемъ^{281п} рано кычетъ:^п—
 „Полечю“, рече, „зегзицею по Дунаеви; 624
 Омочу^п бибрянъ^п рукавъ въ Каялѣ [рѣцѣ];
 утру^п князю кровавыя^п его раны
 на жестоцѣмъ^п его тѣлѣ“.

(2) Ярославна рано плачетъ⁸⁸ 628
 въ Путивлѣ^п на забралѣ, аркучи:^п—
 „О вѣтре, вѣтрило,
 чему, господине,²⁸³
 насильно вѣши? 632
 Чему мычеши^п хиновскыя^п стрѣлки
 на своєю нетрудною крилцю
 на моя лады^п вой?

²⁷¹ в ЕС. ²⁷² друзѣ ПЕС. ^{272в} Боянъ ПЕС. ²⁷³ прѣв- П. ²⁷⁴ горазду ПЕС. ²⁷⁵ прѣв- П. ²⁷⁶ нелзѣ ЕС. ²⁷⁷ Кіевскимъ ЕС. ²⁷⁸ нѣ рози нося имъ хоботы ПЕС. ²⁷⁹ Копіа ПЕС. ²⁸⁰ Ярославны П; -нымъ ЕС. ²⁸¹ незнаемъ ПЕС. ²⁸² -ѣ ПЕ. ²⁸³ гне ЕС.

Although his wise soul were in a hardy [or precious] body, yet he often endured misfortunes.

To him thou, oh wizard Boyán, didst first thoughtfully speak the refrain:—"Neither the crafty man nor the experienced, nor a bird nor a minstrel can escape God's judgments."

(2) OF SAINT VLADÍMIR.

Ah, moan for the Russian land [ye who] remember the first epoch and the first princes!

It was useless to nail down that olden-time Vladímir to the mountains of Kíev; his banners now have become, some of them Rúrik's and others of them David's; but [theis banners] waver to and for at the hafts at variance one with the other!

X. THE LAMENT OF YAROSLÁVNA.

(1) The mourners sing on the Danube.

Yaroslávna hears their voice; she moans early like a cuckoo in the unknown land:—"I will fly" she spoke,— "like a cuckoo along the Danube; I will wet my beaver sleeves in the Kayála river, I will wipe away for the prince his bloody wounds on his stricken body.

(2) THE INCANTATION OF THE WIND.

Yaroslávna wails early at Putívl' on the rampart, saying:—"Oh Wind, little Wind, wherefore, Master, blowest thou with violence? Wherefore hurlest thou with thy tireless wing torturing arrows on the hosts of my love?"

- Мало ли ти бяшетъ^{189п} 636
горь^{284п} подъ облакы вѣяти,
лелѣючи корабли на синѣ морѣ;
чему, господине, мое веселіе
по ковылію^п развѣя^п? “ 640
- (3) Ярѡславна рано плачетъ.
Путивлю городу на заборѡлѣ, аркучи :^п—
„О Днѣпре Словѣтицю!^{285п}
Ты пробилъ еси каменные горы 644
сквозѣ зѣмлю Половѣцкую!
Ты лелѣялъ еси на себѣ
Святославли нѡсады
до полку²⁸⁶ Кѡбьякову!^{287п} 648
Възлелѣй, господине,
мою ладу^п кѣ мнѣ!
А быхъ нѣ^п слала
кѣ нему слезъ на море!²⁸⁸ 652
- (4) Рано Ярѡславна
на морѣ²⁸⁹ плачетъ⁴⁸
ѡ²⁹⁰ Путивлѣ на забралѣ, аркучи :^п—
„Свѣтлое и тресвѣтлое солнце!^{291п} 656
Всѣмъ²⁹² теплѡ и краснѡ еси!
Чему, господине,²⁹³ прѡстре^п
горячую свою лучу на ладѣ вон?
Вѣ полѣ безводнѣ^п жаждею имѣ 660
лучи съпряже,^п
тугою^п имѣ тули зѣтче!^п“

²⁸⁴ горѣ ПЕС. ²⁸⁵ О дне пресловутицю ЕС. ²⁸⁶ плѣку П.
²⁸⁷ Кобьякова ПЕС. ²⁸⁸ морѣ П. ²⁸⁹ на морѣ omitted in П.
²⁹⁰ ѡ ПЕС. ²⁹¹ слѣнце П. ²⁹² С. в семь.

Little were it to thee to waft woes beneath the clouds, thou who rockest ships on the blue sea; wherefore, Master,—thou who waftest away my joy over the feathergrass [of the steppe]?”

(3) THE INCANTATION OF THE WATER.

Yaroslávna wails early at Putívl' on the rampart, saying. “Oh Dněpr Slovútič, thou hast pierced the stone mountains through the land of the Pólovtsy. Thou hast rocked on thyself Svyatosláv's barges up to the armies of Kobýák; rock up to me, Master, my love. Would that I had never sent tears to him over the sea!” †

(4) THE INCANTATION OF THE SUN.

Yaroslávna wails by the waters on the rampart at Putívl' early, saying:—“Oh sun, thou bright, thrice bright one! To all men art thou warm and beauteous! Wherefore, Master, hast thou spread thy burning beam over my love's men? Thou hast stretched their bows in the waterless plain with thirst, and choked their quivers with tribulation.”

† ‘Sea’ mope must be understood any wide inland stretch of water.

ЧАСТЬ ТРЕТЬЯ.

I.

- Прѣснуп море полѹнощи,
 ѣдутъ²⁹² сморцнѣ мѣглами: 664
 Ёгореви^п князю Богъ путь кажетъ
 изъ землі Половецкой
 на зѣмлю Рускую,
 къ огню злату столу. 668
 Погасоша вечеру зари.
 Игорь съвнѣть²⁹²; Игорь бѣдѣть²⁹²;
 Игорь мыслѣю поля мѣрѣть^{293п}
 отъ великого²⁹⁴ Дону 672
 до малаго Дѣнца.
 Гомонъ^{294п} въ полѹночи:
 Овлуръ^п свѣчену за рѣкою,
 велѣть князю. 676
 Разумѣти князю Игорю нѣ^п бысть²⁹⁵;
 Кликну. Стукну земля:
 въшумѣ трава.
 Вежи [ся]²⁹⁶ половецкыя подвизашася;^п 680
 Игорь князь поскочи²⁹⁷
 горностаемъ къ тростію
 и бѣлымъ гоголемъ на воду;
 въвѣржеся^{298п} на борзѣ²⁹⁹ комонь 684
 и скочи съ него босымъ^{300п} волкомъ,³⁰¹
 и потече къ лугу Дѣнца,
 и полетѣ соколомъ подъ мѣлами,³⁰²
 избивая гусѣ^п и лебеди 688
 завтраку^п и обѣду и ужинѣ.
 Коли Игорь соколомъ³⁰³ полетѣ,
 тогда Влуръ волкомъ³⁰¹ потече,
 труся^п собою студеную^п росу. 692
 Претръгоста бо борзая²⁹⁹ комоня.

²⁹² спитъ П; спитъ ЕС: со бдѣть. ²⁹³ -итъ П. ²⁹⁴ Комонь ПЕС
²⁹⁵ небыть ЕС; не быть П. ²⁹⁶ ся omit. ²⁹⁷ поскачи ЕС.
²⁹⁸ въвѣржеся П. ²⁹⁹ борзѣ П. ³⁰⁰ босым ЕС, ³⁰¹ вѣлкомъ П.
³⁰² мѣлами ЕС, ³⁰³ соколом ЕС.

PART III.

I. ÍGOR'S ESCAPE.

The sea spurted at midnight; the waterspouts pass like mists. God manifests the road to Prince Ígor from the Polovsk land to the Russian land, to his fathers' golden throne.

The twilight dimmed at even-time. Ígor sleeps, Ígor wakes, Ígor in his mind measures the plains from the mighty Don to the little Donéts.

[There is] clamour at midnight; Ovlur whistled beyond the stream, summons the prince; Prince Ígor could not understand.

[Ovlur] called out loud; the earth throbbed; the grass rustled. The Polovsk tents began to stir. Ígor the Prince raced like an ermine to the brush-wood, like a white duck to the water, cast himself on his swift horse and leapt from it like a swift-footed wolf and fled to the meadow of the Donéts, and flew like a hawk in the mists, slaying geese and swans for breakfast, dinner and supper.

When Ígor flew like a hawk, then Vlur fled like a wolf, shaking off himself the cold dew. For they had over-ridden their swift steeds.

II. (1)

Донѣць^п рече: „Княже Игорю,
не мало ти величїя,
а Кѡнчаку нелюбїя, 696
а Руской землі веселїя“.

Игорь рече: „О Дѡнче,
не мало ти величїя,
лелѣявшу^п князя нѧ волнахъ³⁰⁴ 700
стлавшу ему зелену³⁰⁵ траву,
на своихъ³⁰⁶ серебряныхъ брезѣхъ;^п
одѣвѧвшу его теплыми мѡглами³⁰⁷
подѣ сѣнїю зеленѧ^{308п} древу. 704
Стрежаше^п е гоголемъ нѧ водѣ,
чайцами нѧ струяхъ,
чрънядьми нѧ вѣтрѣхъ³⁰⁹.“

(2) Воспоминаніе о Ростїславѣ Всѣволодовичѣ.

„Не^п тако-ли,“—рече—„рѣка Стугна, 708
худу струю имѣя,

пожръши^п чужи ручьи,
и стругы^п ростре^п на кусту?
Уноши^{309ап} князю Ростїславу 712
затвори Днѣпръ темнѣ березѣ.^п

Плачется мати Ростїславля³¹⁰
по уноши князи Ростїславѣ.“

Уныша цвѣты жалѡбою, 716
и древо съ тугою^{311п}
къ землі преклонило.^{312п}

III.

(1) А не^п сорокы втроскоташа,
нѧ слѣду Игоревѣ 720
ѣздитъ³¹³ Гзакъ съ Кѡнчакомъ.

Тогда врани^п не граяхуть,
галици³¹⁴ помолкоша,³¹⁵ 724
сороки^{315а} не троскоташа,
пѡ лозїю^{316п} ползоша;³¹⁷
только³¹⁸ дятлове тектомъ^п
путь къ рѣцѣ кажутъ;³¹⁹

³⁰⁴ вѣлнахъ П. ³⁰⁵ зелѣну П. ³⁰⁶ своихъ ЕС. ³⁰⁷ мѣглами П;
мглами ЕС. ³⁰⁸ зелену ПЕС. ³⁰⁹ ветрѣхъ П. ^{309а} ПЕС уношу.
³¹⁰ Ростислава П. ³¹¹ стугою ПЕС ³¹² прѣ-П. ³¹³ -нгъ П. ³¹⁴ Галици
ЕС. ³¹⁵ помлѣкоша П. ^{315а} ПЕС -кы. ³¹⁶ полозїю П. ³¹⁷ ползоша
ПЕ. ³¹⁸ толко ЕС.

II.

(1) ÍGOR SPEAKS WITH THE RIVER DONÉTS.

Donéts [the river] said:—"Prince Ígor, not mean is thy greatness, nor Končák's hatred, nor the joy of the Russian land!

Ígor said:—"Oh Donéts! Not mean is thy greatness, thou who swayest the Prince on thy waves, and hast spread out for him [a bed of] green grass by thy silvery banks, clothing him with warm mists beneath the shade of the green tree; thou hast guarded him with a duck on the water, with gulls on the billows, with mallards on the winds.

(2) RECOLLECTION OF ROSTÍSLAV VSÉVOLODIČ,

"Was it not thus," he said, "that the river Stugná, having an evil stream, swallowing strange brooks ground down the barges on the bushes?

The Dněpr closed his dark banks to the youth Prince Rostíslav. Rostíslav's mother wails for the youth Prince Rostíslav."

The flowers drooped for sorrow and the tree for grief bowed low to earth.

III.

(1) THE PURSUIT AFTER ÍGOR.

It was not the magpies chirping; in pursuit of Ígor, Gzak rides with Končák.

Then the crows did not croak, the jackdaws were still, the magpies did not chirp; they crept in the boughs. Only the woodpeckers by their pecking show the road to the river;

соловиі веселыми пѣсньми³¹⁹ 728
свѣтъ повѣдаютъ.

(2) Молвить^{320п} Гза къ³²¹ Кѡнчакови:—
„Аже соколъ къ гнѣзду летить,
соколича^п рострѣляевъ^п 732
своими злаченными стрелами“³²².

Рече Кончакъ ко Гзѣ:—
„Аже соколъ къ гнѣздѣ летить^{321а},
а^п въ сокольца опутáевъ 736
красною дѣвицею“³²²

И рече³²³ Гзакъ къ Кѡнчакови:—
„Аще его опутáевъ
красною дѣвицею, 740
ни нама будетъ сѡкольца
ни нама красны дѣвице:^п
то почнуть наю^{324п} птици бити
въ подѣ Половецкомъ.“ 744

IV.

Рече^{325п} Боянъ и ходы
Святѣславли на Кѡгана:—
„Пѣснотворѣць азъ стараго времени
и Ярѡславля и Ольгова: 748

‘Хоти тяжко ти, головѣ,³²⁶
кромѣ плечю,^п
зло ти, тѣлу,
кромѣ головы;“— 752
—Руской земли безъ Ёгоря!

V. Возвратъ Ёгоря на Русь.

Солнце^п свѣтитя на небесѣ;³²⁷
Игѡрь князь въ Русской землі.
Дѣвици поють на Дѹнаи; 756
вѣются^п голоси чрѣсъ³²⁸ море до Кіева.

³¹⁹ пѣсьми П. ³²⁰ мльвить П. ³²¹ Гзакъ ПЕС. ^{321а} -ит ПС. ³²² дѣвицею ЕС. ³²³ рекъ ЕС. ³²⁴ на ю ЕС. ³²⁵ Рекъ Боянъ и ходы на Святѣславля пѣснотворца (ЕС) [пѣснотворца П] стараго времени Ярѡславля Ольгова Когана хоти. ПЕС. ³²⁶ головы ПЕС. ³²⁷ —е ЕС. ³²⁸ чрѣзь П.

the nightingales with their merry song announce the dawn.

(2) THE CONVERSATION OF GZAK AND KONČÁK.

Gzak speaks to Končák:—"If the hawk is flying to his nest, we two will shoot down the fledgeling with our gilded arrows!"

Končák said to Gzak:—"If the hawk is flying to his nest we will fetter the fledgeling with a maiden fair."

And Gzak said to Končák:—"If we fetter him with a maiden fair, then we shall have neither the fledgeling nor the fair maiden; but the birds will begin to assail us in the Polovsk plains."

IV. REMINISCENCE OF BOYÁN.

Boyán has told of the expeditions of Svyatosláv [the First] against the Kogan: "I am the poet of the ancient time [i.e. Vladímir I], of the time of Yarosláv [the First], and Olég [of Tmutarakáń]." 'Though it be heavy to thee, the head, parted from the shoulders; ill is to thee, body, parted from the head:—to the Russian land without Ígorí!'

V. ÍGORÍ'S RETURN TO RUSSIA.

The sun shines in the heavens. Ígorí the prince is in the Russian land. The maidens sing on the Danube; their voices mingle across the waters [and are borne] to Kíev.

Игорь идетъ по Боричеву ^п къ святой Богородици Пирогощей, ^п Страны ради, гради весели, пѣвше пѣснь старымъ княземъ ^{329п} а потомъ молодымъ ³³⁰ пѣти.	760
Слава, ^п Игорю Святѣславличъ, ³³¹ буй ^п -туру Всеволоде, ³³² Владимиру ^п Игоревичъ! ³³³	764
Здрави князи, и дружина, <i>поборючи</i> ^{334п} за Христьяны ³³⁵ на поганья полки ^{336п}	768
Княземъ слава, а ^п <i>дружини</i> хвала! ³³⁷	
Аминь! ^п	770

329 -емь ЕС. 330 молоды-м ЕС. 331 -влича Е. 332 -ѣ П.
333 -вичу Е. 334 побарая ЕС, побарая П. 335 христьяны Е
336 полки ПЕ; плѣки С. 337 хвала added by editor.

Ígor repairs up [the hill] Boríčov to the Holy Mother of God at Pirogóšč.

The countries are happy, the cities rejoicing; singing a song to the princes of yore: and hereafter the the young shall sing it.

Glory, oh Ígor Svyatoslávič, brave bull Vsesvolod, Vladímir Ígorevič!

The princes prosper and the družína fighting for the Christians against the Pagans!

Glory to the Princes and (praise) to the družína!

AMEN.

† The re-arrangement suggested in the note на седьмомъ would read:—‘By strife there has been oppression from the land of *Polótsk*. In the seventh age of Trøyán Vseslav cast lots. *He set out to the* [river] *Issa, doffing his white sheep-skin.* He opened wide (l. 580...) the gates of Nóvgorod, shattered the glory of Yarosláv [Svyatopólkovič]; galloped like a wolf ...to the Nemíga. He at the last tore himself with wiles; galloped.... Bělgorod; three parts. (ll.572-579).’ v. p. 18.

NOTES & GLOSSARY.

(ALPHABETICALLY ARRANGED).

736. *а енъ вѣ* Church Slav nom. dual of *я* :

Nom. Voc.	вѣ		МЫ
Acc.	на	but in	НЫ
Gen. Loc.	наю	Russianized	НАЮ
Dat. Instr.	нама	Cyrillic	НАМА

2nd person

Nom. Voc.	ва		ВЫ
Acc.	ва	but in	ВЫ
Gen. Loc.	ваю	Russianized	ВАЮ
Dat. Instr.	вама	Cyrillic	ВАМА

Cf. Sanskrit.

N.V.A.	āvām		
I. Dat. Ab.	āvābhyām	dual of 1st person pronoun.	
Gen. loc.	āvāyoḥ		
N.V.A.	yuvām		
I. Dat. Ab.	yuvābhyām	dual of 2nd person pronoun.	
Gen. loc.	yuvāyoḥ.		

769. *а дружинѣ*. Most commentators emend to *и*. I think a full stop at *дружинѣ* justifies 'а': *de* instead of *каі*.

384. *а любо*, = *а либо*, pronounced альбо, or: *Дочу* genitive cf. l. 58.

770. *Аминь* most medieval Russian tales and chronicles, secular or otherwise end with this word.

313. *аркучи* a corruption from *а-ръкучи*.

625. *бобрѣиѣ* modern Russian *бобровъ*.

660. *безводнѣ* an exact detail of the battle. cf. the *Лавр.* Chron. p. xxxv.

713. *березѣ* dual.

112. *Блѣванѣ*. Weltmann and Melioránski both maintain this must refer to a stone figure, perhaps Buddhistic in origin, at Tmutarakán; and if my suggested reading of *до чурѣ* for *до курѣ* in l. 595 holds good, the two passages in which Tmutarakán is mentioned will correspond.

These figures in Russia were called Каменная баба, stone women. As to the derivation, Даль maintains it means a block of wood, and, secondarily, an idol. Melioránski suggests various Asiatic words; Persian *pāhlavān*, or even the Turkish *balaban* fanfaron or the Cumanian *balaban* falcon, finally inclining towards the Orkhónski Turkish *balbal*. Даль's derivation seems to be correct. Dubenski mentions a town Болванскъ in Vyátka recorded in 1174.

509. *болото* = *благо*. *Боякъ* v. *Гобякъ*.

223. *Бориса* v. note on Olég Svyatoslávič.

758. *Боричеву* a hill in Kíev on which the Church of St. Andrew stands [Sederholm].

191. *борони* Russian брань, quarrel, root бороться to fight: but, in this text, according to Dubenski, it means 'in the brunt of the battle.' v. l. 518.

375. *босуви* emend *бусови*, so as to correspond with lines 410. The reference is to Booz, [(through confusion of л and а) Блузь Балущь] the leader of the Pólovtsy at their first invasion in 1054. The name was taken by the Russians [*Ипат.* 1281 Блузь Юрьевичъ воевода]. There was apparently one Booz, king of the Antes conquered by the Goths under Winithari.

The Pólovtsy invaded anew in 1107 under Боякъ and Šarukán, and were defeated: Šarukán in 1111 avenged the defeat. [мѣсть Шаруканю l. 411].

At the same time the Cumanian words *buz* caeruleus; *bisov* ruina, *bosov* liberatio (cf. Magyar boszú vengeance) might give a clue: and the name Буровень (a town in Volhynia; *Ипат.* 1248 воеваша Ятвязи около ... Бусовна) may have some connection.

Melioránski suggests the Cumanian *boxag* [x = š] dark.

It is all mere speculation: but, to this list, may be added Little-Russian босорка witch, босоркунъ vampire.

Personally, I prefer to take бусови as epithet of Боусъ, and to leave Cumanian and ulterior derivations and derivatives over.

685. *босымъ* probably *not* bare-footed: but hungry.

59. *О Бояис*. The poet returns to Boyán mentioned in the proem, repeats his metaphor, and indicates how Boyán might have written. He quotes him verbally at l. 69.

605. *Боянь* v. Introduction. This is one of the specific passages assigning Boyán his age and princely court, and is confirmed by what the Chronicles narrate of Yan.

549. *брата* genitive after the negation, v. note to *Изяславъ* l. 537.

1. *братіе* Voc. of *братья* fem., the generic from *братъ*, now the plural of *братъ* in modern Russian. In the Chronicles it is the proper title with which to address members of the *družina*, (or clan).

702. *брѣтъаъ*. One would expect the dual. Cf. l. 713.

549. *Брячаславича*: emend to *Брячи* or *Брячь*. Little is known of him: Rogvold his grandfather gave the city of Izyaslavl' to Bryáčislav. In 1159 the sons of Glěb Rostislavič attacked Izyaslavl' and carried Bryáčislav off in chains: he was released by his first cousin once removed Rogvolod Borisovič. In 1162 he with other Polotsk princes attacked Vladímir Mstíslavič of Dorogobug, in 1180 was prince of Vítebsk and assisted Svyatosláv Vsévolodič of Kíev against the Rostislaviči of Smolénsk.

764. *Буй-туру*. From l. 190 *Яръ-Туре Всеволоде* one might expect *туре*: but vocatives of masculines seem to take *e* or *y* almost optionally, especially in this transitional language.

80. *Буй-туръ*. Generally translated 'wild aurochs' (*туръ* bull, *буй* *буать* to blow etc.). But this compound looks much more like a popular etymology from something foreign. An alliance with *богатырь*, is plausible: save for the fact that the older form of this word is *багатырь*, and it only occurs as late as 1240 'Бѣляй Богатуръ.' Still *буй-туръ* may be an earlier borrowing. I am inclined to associate it with the Cumanian [Codex Cumanicus pp. 31 and 44] *biuraten biurumen* I command: the termination *tur* and *тырь* is common in Turanian loan-words, e.g. *алатырь* (the mystic stone of the Ballads): and *ir* is a common verbal inflection in the Turkish dialects. *Яръ-туръ* 'fierce bull' (v. l. 190) I should be inclined to connect with the Cumania root *iar* 'light.' It would be a compliment: Oncken gives Arabian authority for the primitive Slav worship of the Sun, (called *Сварогъ* cf. Sanskrit *Svarga*), and the lament of Yaroslávna (l. 621...), and the words *одинъ ты свѣтъ свѣтлый* (l. 81) lend colour to this theory, especially as the poem is written by a man with *двоевѣрье* (a Christian who still affected ancient superstitions: v. Introduction § I). The Chronicles 1114 (*Ипат.*) contain a curious Egyptian legend of *Сварогъ* as the reforming monarch of the Golden Age succeeded by his son *Солнце* the Sun, also, called *Dažbog*. The derivation of *богатырь* [Turk *bahader* hero; Pol. *bohater* (loaned) Mongol *bagatur*; Pers. *behadur*], in its older form *багатуръ* is very uncertain: but I incline to think *буй-туръ* has nothing to do with this word.

458. *бы* not a particle; but 2nd pers. aor. sing. *быхъ бы бы* etc.: so *бы* next line 3rd pers.

67. *было*. The participle in *л* is here used without an auxiliary, as in modern Russian, and is intended to convey the notion of an effect that has failed, as in modern Russian e.g. *я хотѣлъ было писать, но раздумалъ*: I wanted to write but thought better of it.

431. *былями*. The Черниговская помощь, the mercenaries of Černigov is mentioned in the Chronicles in *Лавр.* 1186.

Быля seems to mean, the commandant of such forces, to be equivalent to вельможа chieftain [Меліоранскій]. It was a Byzantine title *βοιλάς* *Волиасъ* a Slav nobleman (Sophocles Byzantine Dictionary, probably borrowed straight from Orkhonski-Turkish dialects *buila* of Cumanian buiurmen and буй-туръ l. 80. Weltmann tries to assimilate with бояринъ, Serbian Болъар: but this is doubtful.

165. *быти ити* instances of the Russian use of the infinitive in maxims e.g. Лермонтовъ

Имъ не забыть своихъ дѣтей
Погибшихъ на кровавой нивѣ...
Какъ не поднять плакущей нивѣ
Своихъ поникнувшихъ вѣтвей.

118. *бѣды ея*... a very corrupt passage. Some read *по дубію* and translate 'in the thickets' from *дубъ* oak: putting a semicolon after *птиць*. I prefer *по добу* as a less violent alteration and read *уже-бо бѣды ея упасеть птицъ по добу*.

Птиць, in Russian *птица*, is a Church Slav nominative: *доба* is a rare word, for *καιρός* the occasion, and Даль's dictionary quotes a proverb *по всякъ часъ бѣды не упасешься*: you won't escape misfortune every time—pride goes before a fall. If so, Div is warding off misfortune with his screechings (v. l. 107). A scribe might well have substituted the easy *подобію* (in comparison) for *по-добу*.

Note the alliteration in this line; and throughout this passage.

Dubenski however, gives authority for *подобію* meaning 'as though' e.g. *Вол. летопись* *выѣхаша нѣмци на поли подобію игръ*, the Germans advanced in the field as though to a game.

577. *Бѣлаграда* v. notes *Вы бо своимъ и отныхъ*.

330. *бѣль*. Coined money was introduced into Russia comparatively late; the primitive means of barter was in furs; hence the word *бѣла*.

А бѣла, бѣлька was the unit.

А Ногата was $\frac{1}{20}$ гривень

А Рѣзанъ was $\frac{1}{50}$ гривень Cf. l. 460.

This was also the basis of the poll-tax, collected after 1240 by the Mongol *baskaki*. Ипат. 1166 gives a curious list of valuables derived through Arctic trade, walrus-tooth (рыбья зуба), sable, ermine, black marten (черный кунь), the fox (песокъ cf. песецъ) and the white wolf.

186. *бѣсови*. Конѣак is called the accursed; and бѣсови is a variant on бусови (v. l. 375 and note *карнаижля*).

589. *блхуть* the dual third person might have been expected.

1. *блхсть*. For these forms v. Introduction § VII.

423. *Ваю*. Gen. dual ты. cf. note *а въ*.

74. *Велесовъ*. Е овъ is better than II овъ. This is one of the Pagan reminiscences, characteristic of this poem. *Veles* is the Bulgarian form of *Volos* [Волось], a Slav pagan deity, *not* mentioned in the list of idols erected by Vladímir I in 980 at the Pagan revival. 'And Vladímir began his reign at Kíev by himself, and set up idols [жумиры] on a hill-top outside his palace [дворъ теремный]; Perún of wood, his head silver, his whiskers gold; Khors, Dažbog, and Stribog, and Sěmorgl [variant Симоргла], and Мокосъ, and they sacrificed to them, calling them gods and offered to them their sons and daughters.'

Veles is well authenticated by Sakhárov [Сказанія Русскаго Народа] as the god of cattle. *Why* he should be an Apollo, to be ancestor [внукъ should not be taken literally as grandson] of the great poet is not clear. Stribog was the god of winds; of the others little is known.

Cf. l. 596 Хръсъ, also a Bulgarian form.

414. *Великий* i.e. Svyatosláv Vsévolodovič Grand prince of Kíev.

453. *Великий Еняже*. The poet starts on a fresh subsection to invoke the greatest contemporary prince to come to Ígor's relief. These lines must have been written before Ígor's escape. The mention of these princes induces reminiscent appeals to the heroes of the past.

It will be noted that Vsévolod is called Grand-Prince. After 1170, and before even, the position Suzdal had won entitled its ruler to this honour, formerly only held by the prince of Kíev: indeed the latter as a powerless nominee is often styled, like any other territorial lord, Князь Кіевскій. (e.g. 1182 Ипат.).

362. *веселіе* cf. l. 760.



765. *Владиміру Игоревичъ*. If the vocative, no emendations are required: others emend to Игоревичу, taking Владиміру as dative. Cf. note Буй-туру.

97. *вълци*. The simile of the wolf is very common. Cf. Chron. Nestor 1096. И† яко бысть полунощи и вставъ Бонякъ отъѣха отъ вой и поча выти волчьски: almost the tale of the were-wolf. The same metaphor is applied to Vséslav (l. 582); and illustrates the growth of such *bogatyri* as Vol'gá Svyatoslávich in later *былины*.

558. *внуце* generally descendants: v. note on дѣвнѣце for plural in -е.

456. *Волгу*. In 1182 Vsévolod Yúrevich made war on the "Silver" Bulgars on the Don and asked aid of Svyatosláv Vsévolodich (of Kíev). They came to an island called Isadi at the mouth of the Tsévt (устьѣ Цѣвѣще) and there left all their boats [галѣѣ и насады] advanced to a town Окольніи; and the raid was successful. These Bulgars seem to be more civilized than the other Turanians, and to have established trading centres.

The writer of the Slóvo flatters Vsévolod, and regrets his absence to aid the headstrong Ígor.

582. *волкомъ* There is no reason to take this to mean Vséslav was a were-wolf: it is the usual simile for great speed. Cf. note to *вълци*.

560. *вонзѣтъ* plunge, pierce, here sheathe: *верезени*, Russian *вреженныѣ*, injured maimed.

483. *ворота* a reference to the map shows the command of Yarosláv held over the Danubian trade.

376. *враки* cf. l. 722.

406. *врѣжеся* a Bulgarian form *верзати* *верзати* of Russian *верезга* whine *верезжати*. Whenever the author of the Slóvo uses Pagan names, he seems to copy Bulgarian forms. Or? from *вергнуть* to throw.

79. *Всеволода*. Vsévolod prince of Trubčesk (Trubež), near Starobub in the губернія of Орелъ. For other references v. Introduction § II (14).

519. *Всеволодъ*. Vsévolod Yaroslávich. (The poet now reproves other contemporaries)—Prince of Lutsk, the son of Yarosláv Izyaslávich of Lutsk.

† And at midnight Bonyák got up and left the host and began whining like a wolf.

In 1180 he with Ryúrik Rostíslavič marched against Svyatosláv Vsévolodovič of Kíev, and joined with him in 1182 in a foray on the Pólovtsy.

453. *Всеволоде*. Vsévolod Yúrevič, called большое гнѣздо (the father of a large family) was the son of Yúri Dolgorúki and grandson of Vladímir II. He was born in 1154 and in 1164 together with his brother Andréy expelled from Suzdal' and visited Constantinople. In 1169 he took part in Andréy's great attack on Kíev, which resulted in the virtual vassalage of Kíev to Vladímir Suzdalski i.e.—to the Northern capital). Vsévolod remained with his uncle Glěb, the new ruler of Kíev. In 1171 Glěb died, and, in the turmoil of succession to the disputed throne Vsévolod was appointed sovereign of Kíev by his brother, Andréy in 1171, but expelled by the Rostíslaviči [v. Introduction II §13]. In 1174 Andréy was murdered, and in 1175 Vsévolod was elected Prince by the citizens of Vladímir Suzdalski. After some differences with Svyatosláv Vsévolodovič Černígovski had been settled, in 1182 Vsévolod attacked the rich and prosperous country [according to Andréyevski] of the Bolgars of the North: Izyasláv Glěbovič his nephew was killed in this expedition: this is very fully described in *Ипат.* 1182, with particular insistence on the boats (насады и галѣѣ),—probably bridges of boats and water transport—which he used so as to keep his communications up across the Volga. This is what the writer of the *Слово* indicates by Волгу веслы раскропити (l. 457). He left four daughters and eight sons and died in the year 1212.

541. *Всеславу*. Vséslav Bryáčeslavič of Polótsk, grandson of Izyasláv, and great-grandson of Vladímir I, in 1044 succeeded to the principality of Polótsk. In 1065 he made an assault on the free city of Pskov and in 1066 on Nóvgorod, where he plundered the Cathedral Church of Saint Sophia, and burnt and looted the city. The Yarosláviči (the descendants of Yarosláv I) took up arms, captured the city of Minsk and defeated Vséslav on the river Nemiga [? the Něman]. Izyasláv Yaroslávič, Prince of Kíev, invited him to a conference and made overtures of peace; but treacherously imprisoned him and his two sons in 1067. In 1068 after the battle on the River Alta [or Љта] against the Pólovtsy, the citizens of Kíev demanded arms. Izyasláv declined: and the city rose in uproar, proclaimed Vséslav prince: Izyasláv had to flee into Poland. In 1069 Izyasláv returned with his Polish allies, and Vséslav avoided battle, and fled to Polotsk, (which Izyasláv besieged and captured) and thence to Nóvgorod, where he was refused admittance. In 1070 Vséslav regained Polotsk, expelled Svyatopólk Izyaslávič from that town; and was able to maintain a stout fight for eight years; Vladímir II Monomákh could not undermine his independence. He died in 1101 and his name lingered on in folk-love as a magician, a knight with miraculous speed.

It may be remarked that Bryáčislav and Vasíl'ko are names very common in the Polotsk family.

Weltmann quotes the following passages from the Chronicles. 'His mother bore this Vséslav through witch-craft. When he was born, he was wounded in the head, and the wizard [волхвъ] said to his mother:—"Bind up this wound on him, and he shall bear it all his life; therefore he shall be unmerciful in shedding blood." [Г҃м.] 'Vséslav bears this on him to this day and, therefore is unmerciful in shedding blood.' [Давр.]

471. *Вступита* 2nd pers. dual. imperative.

684. *въвержесея* Mod. Russian *ввергнулся* threw himself.

26. *Въскадаше*. v. note to *мыслию*.

73. *Въспѣти* the perfective: i.e. sung to the end.

120. *възрожатъ* There has been much conjecture and emendation. v. Abicht, Weltmann etc. I see no reason not to accept the word: as the imperfective of *родити* to beget, or to cause. Abicht and Dubenski derives the word from the Polish *srożyć się* to become wild.

320. *възстона* Abicht properly restores *възстона*.

457. *въляяти* imperfective: a continuous process.

561. *въскочисте* no gradual decay: 'galloped away'! I print *славы* with a capital: Glory is personified, like *обида*, ignominy.

349. *выторже* *вытерзати* to rend asunder.

563. *въ бо* The turmoil of the descendants of Vsévolod and other princes of his time had embroiled Russia. How great the treachery was, appears in 1172, when one Glěb was allied with the Pólovtsy, the 'wild' tribes, and with Končák, and by means of a forged letter seduces the Galician allies of Mstíslav I. The Chronicler [Ипат.] uses a strong expression, a quotation which it is hard to see he could have known of: *Богъ бо егда хочеть показати челоуѣка, отнѣмъ у него умъ*: When God wishes to punish a man, he drives him mad:—*quem deus vult perdere prius dementat.*—Is the Latin a rendering of

Θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσπορῶσ' ὄταν

Τὰ θεῶν ἀφείς τις εἰς τὸ μαίνεσθαι τράπη

(Oed. Col.).—————or is there a Euripidean original? The point is important, as bearing on the education of medieval Russia.

Cf. Euripides fragments

ὄν Θεὸς θέλει ἀπολέσαι πρῶτ' ἀποφρευοί.

and Sophocles *Antigone* 622

Σοφία γὰρ ἔκ του / κλειδὸν ἔπος πέφανται / τὸ κακὸν δοκεῖν
ποτ' ἐσθλὸν / τῶδ' ἔμμεν ὄτω φρένας / Θεὸς ἄγει πρὸς ἅταν.

Some instances may be culled from the Chronicles of Vséslav's activity. His grandfather Izyasláv (born 981), in 988 had been made prince of Polotsk and died in 1001.

In 1066 Vséslav took Nóvgorod the Great (in the North) and was attacked by the Yarosláviči (i.e. the elder branches) (cf. l. 580 отвори врата Новуграду); and Vséslav at Minsk massacred the inhabitants. The armies met at the Nemiga cf. l. 582;—probably the Nĕman—) and on the 3rd March there was a fierce battle [бысть сѣча зла] and Vséslav was treacherously imprisoned with his two sons at Kíev (вы бо своими крамолами...на жизнь Всеславлю † (l. 563...)).

In 1067 the Pólovtsy invaded Russia anew and defeated Izyasláv, Vsévolod and Svyatosláv (i.e. the same three Yarosláviči of 1066) on the Alta [or Лѣта]. In consequence Vséslav was released by the citizens of Kíev, held the throne for about nine months and was expelled; and avoided battle, when Izyasláv advanced on Kíev with Polish allies. Izyasláv captured Polotsk, which Vséslav re-gained in 1070 or 1071.

In 1071 the Polovtsy were making forays near Neyatin [or Nežátin]; and an interesting tale is told of the exorcisms of Yán, with whom the *Slóvo* also (l. 605 Тому вѣщей Боянъ...) associates Vséslav.

In 1078 Svyatosláv was driven to Tmutarakán by Vsévolod, and Glĕb Svyatoslávĭč was murdered, 'a merciful prince and charitable.' In the same year Olég and Borís Vyáčeslavič (v. notes to l. 212) led the Pagans on to Russian soil, and at the battle of the Nežatina Niva (v. same note) Borís was killed. Izyasláv II was murdered on the 3rd October and solemnly bewailed: the lament of Yaropólk his son is worth quoting. "Отче, отче мой, что еси пожилъ безъ печали на свѣтѣ семь, многы напастьми, приимъ отъ людѣи и отъ брата своея?..." ‡

In 1079 Román Svyatoslávĭč again led the Pólovtsy against Russia. And so things went on: Yaropólk, a prince praised by the Chronicle, was murdered in 1087 and in 1093 Yan (i.e. Boyán) again counsels peace. In 1093 the Polovtsy were beaten at the Stugna (v. note to l. 708) but

† Vyázemski thinks the incidents here narrated refer to Russia collectively: and that Всеславль is to be interpreted Panslavonic. Probably the writer of the *Слово* had not so wide an outlook. Also I am not inclined to think that the poet of the *Слово* would have found it in style to make Всеславль like Volgá Vséslavĭč of the ballads, a wizard who could transform himself.

‡ "My father, my father, why hast thou lived happy in this world, but art now overtaken with many disasters from thy folks and thy brothers..." The whole passage is fine and dignified.

Rostíslav Vsévolodovič was drowned. And the home-land of Russia was desolated by the Pólovtsy, whilst Vladímir II and Svyatopólk II bore the brunt of the fight.

In 1096 Vasíl'ko Rostíslavič was brutally blinded by David Ígorevic and David Svyatoslávič.

In all these events Vséslav (who died in 1101) took little share after 1070: and there is little mention in the Chronicle of his family: and none of Vséslav's flight to Tmutarakáń, which may have arisen from a confusion with that of Svyatosláv in 1078. Vséslav was consolidating his power (людемъ судяше, грады рядяше) l. 591), whilst there was a fearful assault from the Pólovtsy (которою бо бѣше насиліе l. 567), and the events here commemorated are his attempt to hold the throne of Kíev (на седьмомъ вѣку... l. 569), and to maintain his independence (на жизнь Всеславлю l. 563). In connection with this passage read the section on Boyán in the Introduction and the note на седьмомъ.

757. *вьются* also used of birds to soar, hover; i.e. wind themselves.

605. *Въщей*, retain *-ей*.

8. *въщій*. This word is used of Seers, and always implies something of supernatural or magic powers. The special note on Boyán illustrates the suitability of the phrase. (v. Introduction).

738. *Ізакъ в. Соколу*.

207. *Глѣбовны*. Olga, Vsévolod's wife the daughter of Glěb Rostíslavič Ryazánski. It is customary to name a woman by her patronymic. Cf. note to l. 622.

521. *гнѣздо*. Warriors are often compared with hawks. *гнѣздо* the families: e.g. Юрій большое гнѣздо. note *Всеволоде*).

150. *гнѣздо* i.e. the brood, the descendants (Ольговичи) from Olég of Tmutarakáń.

286. *година* a Little-Russian word: so Polish *godzina* hour.

749. *голови* Emend to *голово*, vocative or *головъ* dative to agree with *ти*.

609. *горазду*. This second use of the same word looks very much like a corruption of some rarer form. Cf. [Šafařík] Goth *garazds* disertus.

As a mere conjecture I suggest птицю is adjectival and птицю *горазду* means an augur by the flight of birds.

But I emend гудью in view of the passage in the *Задонщина* for which v. note *мыслию* l. 454.

Коршъ emends Ни хытру, ни горазду,
 ни птицю ни звѣрю ни гаду.

which is too bold to accept, but accords very well with the description of Боянъ in the 'Hymn of Боянъ' (v. Introduction section on Boyan).

235. *Гориславичи*. This is generally taken to refer to Olég Svyatoslávič; to be a reflection on his mournful career—the personification of Gope, Sorrow, is common in Russian folk-tale and ballad—and to stand for 'famed son of sorrow.' Paucker cites a text:—*Кому ты есть Переяславль, мнѣ Гореславль*—Thy Pereyáslavl' town is to me Woe-town. Olég was a descendant of Rognéda, who, according to Abicht was called Горислава. In the fine lyrical passage in *Ипат.* describing the murder of Glěb of Suzdal (1175) the following phrase occurs, 'О горе вамъ нечестивин! Что уподобитеся горяѣру?'

At the same time, I have grave doubts as to whether *Гориславичи* is not a corruption. The word should be *Гореславичъ* if the theory holds good but, above all, it is out of style.

Considering that Borís Vyáčeslávič was associated with Olég, and that the words in the original MS. were undivided, a repetition of the *г* of Олѣгъ Олзѣ by the scribe might well have happened. But further restoration is merely conjectural. ? При Олзѣ Борисъ навлечи; or ? interpret *Гориславичъ* as a patronymic of Горислава e.g. *Гориголова*, from горѣть to burn. Or again ? alter to *Бориславичи* famed in fight; with a play on his associate Борисъ. Or ? *гори зла влечи* it flamed, and evil was directed.

On consideration, I prefer the emendation adopted in the text: as conveying a simple historical reference in terse language: and I read Борисъ зла влечи.

557. *Городенскіи* i.e. Городно in Minsk between the rivers Styr and Gorésna, a seat of the Polotsk family. For the expression compare l. 77 *трубы трубятъ въ Новѣ-градѣ*.

637. *горъ* as the genitive plural of *гора*. mountain makes little sense: I suggest *горъ* Church Slav gen. plural of *горе*.

407. *Готъскія* The remains of the original settlement of the Goths on the Black Sea.

361. *градомъ* dative plural.

512. *грады* acc. not -я nom. pl.

351. *грядница* the word in the *былины*, to designate the legendary Vladímir's feasting hall at Kíev. Originally the life-guards' room (*грядня*); then the private apartment of the sovereign. *грядниъ*: henchmen: cf. Lithuanian *grīnīse* skt. *gr̥ha* house; root *gr̥dh*.

253. *грімлють* There seems to be nothing for it but to correct to *гремлють*.

337. *Грозный великий...* Svyatosláv was *not* their father, save by some right of seniority. Perhaps *отецъ* is used for the later *батюшка*. I think this is an interpolation, on mere grounds of style.

As some justification, we have the reading in II which points to some gross mis-spelling; and, secondly, that the words are in the ballad-style, (*Владиміръ Стольно-Кіевскій*; *грозный царь Иванъ Васильевичъ*) and may be a marginal note by a later hand in an original MS. cf. l. 486.

338. *Грозю бяшетъ*; these words might be a separate sentence:—he was a terror to his foes for....

688. *гуси и лебеди* The prose narration states that Ígoř was left at liberty and hunted daily. Geese and swans were the royal fare at Kíev; cf. the *былины parsim.* and the folk-tales, in which the heroes are despatched to shoot geese and swans.

264. *давеча* Modern Russian *давеча*. Abicht conjecture *далеча* afar.

465. *Давидъ Ростиславичъ* (1140—1197) son of the Grand Prince Rostíslav Mstíslavič, was twice installed by his father as prince of Nóvgorod (1154 and 1159); but the citizens, who inclined towards the princes of Suzdal' expelled him. Later he held the principality of Vítebsk. In 1168 he quarrelled with Mstíslav and joined the forces of Andréy Bogolyúbski of Suzdal, and was one of the princes who in 1170 sacked Kíev. Andréy required the Rostíslaviči to vacate the southern *удѣлы* and give Kíev to prince Mikhálko, Andréy's brother: Román Rostíslavič complied: Davyd and Mstíslav Rostíslavič refused and set up their brother Ryúrik Rostíslavič as grand prince at Kíev. In 1180 David on the death of his brother Román obtained the principality of Smolénsk: he was unpopular; and in 1186 there was a revolt and massacre 'in which many heads of the best citizens fell.' In 1176, 1184 and 1185 Davyd campaigned against the Pólovtsy; and in 1181, 1190 and 1196 against the Ólgoviči. He entered a monastery some time after 1196 and died in 1197.

238. *Дажьбожа внука* means the Russian people, the enlighteners: cf. note to l. 74. *Дажьбогъ* is the fertilizing sun of Sanskrit *dagh* to burn. For the accentuation v. Introduction p. xli.

151. *Далече* Cf. Ипат. 1185 и рече Святославъ “далече есмь гонилъ.”

382. *два сокола* here Ígoí and his brother Vsévolod. The verb is regular: dual 3rd pers. aorist.

503. *Деремела* v. *Хинова*.

107. *Дивъ* This unearthly being looks like the Div of the Arabian Nights, ultimately traceable to Persia, and the Sanskrit *déva*. god. Меліоранскій doubts if it can come from Persian direct; as it would have the form *däv*. Also v. § on *Troyán* when Div occurs as a deity.

But taking the variants дѣвица, дивница in the word for the Evil maiden the Slavs worshipped, (whose notion came down in folk-lore as the Swan-Siren лебедь-дѣвица), this Southern interchange of *ъ* and *и* is no difficulty.

V. also Introduction on *Troyán* and the Pagan recollections and note on l. 288 *обида* ὄβρις personified.

Dubenski cites Ps. 107 *верху небесъ* for the form *верху* = ἐπάνω τῶν οὐρανῶν, and says *Дивъ* may be the hoopoe, the ἔποψ of Aeschylus.

595. *до Куръ* a much contested phrase.

- I. Taken by Leo Wiener, Weltmann and others as ‘by cock-crow’ *куръ* cock.
- II. ‘To the Lord of Tmutarakán.

In the Chronicles for 972, 1096, 1116, 1117 and 1165 the following confirmations are found; in Byzantine Greek, *κύρος*, *κυρός*, *κύριος* are used of the heir to the throne.

(1) 972 *Nestor*. Понде Святославъ въ пороги [cataracts] и и нападе на *Куря* князь печенѣжскій....

(2) 1096 *Nestor*. *Куря* [i.e. the Greek ruler] воева съ Половцы у Переяславля.

(3) 1116 *Ипат*. В се же лѣто иде Леонъ Царевичъ зять Володимерь на *куръ* Олексія Царя....

(4) 1117 *Ипат*. Того же лѣта умре *Куръ* Алексѣй и взя царство сынъ его Иванъ.

(5) 1165 *Ипат*. Прибѣже нсѣ Царяграда братанъ царевичъ *Куръ* Андроникъ къ Ярославу у Галичь.

- III. But who was the Lord of Tmutarakán? Practically always only the Greeks bear the title. I suggest a corruption from *Чуръ* the boundary god of the Russians. This would be the блѣванъ referred to in line 112; and as Tmutarakán was the last outpost of Russian-Greek civilization, and had pagan temples in Strabo’s day (v. note *незнаемъ* l. 108), this theory provides an object; especially as Vséslav—and the writer of the *Slóvo*—had heathen sympathies. For confirmation v. *Опытъ о значеніи Рода*. Временникъ Имп. Моск. Общ. X 1851.

694. *Донецъ* The second part of this section. This dialogue of the river-god with the Prince may be regarded as a result of the incantation: it is curiously pagan.

The conversation of Achilles and the Scamander is based on a similar idea: a closer parallel is found in the Russian ballads of Death and the river Смородина [v. Ryb. I p. 467].

Богъ молодца не милуетъ,
Государь молодца не жалуетъ....
Поѣхаль на чужую-дальную сторонушку,
Доѣхаль до рѣчки Смородинки....
“Сказали мнѣ добру молодцу
Что течеть рѣка Смородинка быстра и грозна,
А нынче рѣка Смородинка течеть будто вода болотняя...”
Взмолился добрый молодець,
‘Ай ты матушка быстра рѣка Смородинка!
Не топи, не губи меня добра молодца.’
Говорила рѣка Смородинка таковы слова:—
“Ай ты, удалый дородный добрый молодець!
Не я тебя топлю, не я гублю,
А топить тебя губить честь-похвала молодецкая!”

The superstition of river-gods is well-marked in the Russian ballads. Sukhán Odikhmántyevič is turned into a stream; so is Dunáy Ivánovič; there is a Pskov legend that Olga, the mother of Svyatosláv I, the wise queen of Russia was transformed into the великая Вольга.

The poet of the Слово utilizes this pagan worship to make the river responsible for the drowning of Rostíslav Vsévolodič (q.v. in note) and the saving of Ígorí.

Similarly Sukhán Odikhmántyevič (Ryb. I p. 29) conversed with Mother Dněpr (*Нѣпра*) who cannot flow smoothly [cf. 531 Не Сула течеть of this poem] because the Tatars are sullyng her flood.
Комоня dual.

202. *Дорога* This passage has always occasioned difficulty. I read *кая* as participle of *каять*, and emend *дорога* to *ворога*, instead of to *дорогя*, which seems to me weak. The sense is clear: Vsévolod was wounded, and forgot his homeland.

574. *дотчеса* Simple aorist of *дотъскаться доткнутъ* attingo v. l. 662. where *затче* should be scanned *зѣтъче*.

149. *дремлетъ* It has been proposed to alter this to *гремлетъ* q.v. But, on reference to the prose narrative, it will be seen that the Russians slept on the battle-field in confidence after their first day's victory.

550. *другого* Probably an interpolation: or else it means his next brother.

159. *Другого* дни. I.e. the second day's battle. The omens are adverse. Дни genitive of день as a masculine 'i' noun, like путь.

603. *друзь* Is this a specific reference to Vséslav in popular imagination as a were-wolf? No other interpretation seems plausible. But, if so, there is little sense. 'If he had this power, it did not save him from disaster?'

But I prefer to regard this as an error in the original MS., due to a scribe thinking of the later unhistorical ballads in which Vséslav was regarded as a wizard, and therefore to read, with Vyázemski дръзъ i.e. дерзый bold: or possibly дразъ дорозъ, dear: which would not be as good sense.

412. *дружина*. As invariably in Early Russian, a collective governs a plural verb.

582. *Дудутокъ* Dudútki a cloister near Nóvgorod the Great.

373. *Дъски*, read дъски and cf. Ипат. 1134 дъска оконечная гроба Господня the last board of Our Lord's grave.

The meaning is that the wooden boards of his palace have lost their wall-plates (common to this day in Scandinavia, on the wooden houses) and are collapsing, the wall-plates being the princes, and the palace Russia.

According to Миклозишъ дъска, дъска=πίναξ δίσκος, O.H.G. *tisc*: e.g. вѣписати на дъску.

742. *дъвице* Dubenski points out the feminine plural and genitive singular of feminines in ца ча ша ща жа in Church Slav ended in ѡ, but in Russian in и; and that this e may be a transitional form.

571. *дъвицю* Weltmann suggests дѣдину, the grandfather's right; which would be much better sense: but why should the scribe make a mistake *in difficilius*? Without accepting Vyázemski's theories as to Helen, it seems to be дѣвица, or rather Дивица, the Virgin worshipped by the primitive Slavs must here symbolize Слава, personified as elsewhere in this poem.

The passage deals with Vséslav's attempt to be Grand-Prince of Kíev; or perhaps to retain the дѣдина, his grandfathers Izyasláv's portion of Polotsk.

If *дѣвица* be the correct reading, I suggest a comparison with the ancient ballads dealing with Vasili Ignát'evič [e.g. Рыбниковъ I p. 174].

выходила турица златоругая
со своимъ со турами со дѣтушками.
случилось идти мимо Кіевъ градъ,
мимо тую стѣну городовую.
Оны видѣли надъ Кіевомъ чуднымъ чудно
подъ тоей ли стѣной городской
ходить *дѣвица* душа красная
во рукахъ держитъ книгу Леванидову....
но столько читаетъ, вдвоемъ она плачѣтъ.

The Mother of Kíev in other versions identified with the Holy Virgin wailing over the woes of Russia and the Tatar victories.

In support of this interpretation, cf. the *Задонщина*: *едина страна аки нѣкая жена плачущеся чадъ своихъ Еллинскимъ языкомъ: другая же страна аки нѣкая дѣвица просопѣ аки въ свирѣль, едина плачевнымъ гласомъ.* But consult also note на седьмомъ.

290. *Дѣвою* and *дѣвица* v. *Обида* 288.

157. *ему слѣдъ.* слѣдъ is prepositional.

347. *жельзныхъ* Weltmann explains this phrase as regiments in iron chain-armor v. l. 481.

552. *жемчюжну.* Pearls were objects of great value: hence it here means pure, peerless.

371. *женчюгъ* older than *жемчугъ*. Cf. Turkish *jenju*, Mongol *инчюгъ*, and Chronicles Ипат. 1175 and 1185, and Лавр. 1155 for phrase великій жемчюгъ, i.e. a collection of pearls.

627. *жестоцнѣмъ* In older Russian жестокий can also mean merciless, heavy metaphorically.

26. *живая* (also v. note мыслю l. 454). Abicht suggests this should be живыя, the feminine nom. and acc. plural; not -ая the neuter. Unless the *gusli* had two strings, in which струнѣ the dual must be read.

295. *жирня* altogether a difficult phrase. By supplying память, it is easy to make sense; aroused memories of past happy times: nessun maggior dolore Che ricordarsi del tempo felice nella miseria.

But this apart, it is easiest to take жиръ (= fat and grease), as being 'abundance,' and to supply for this line the жирна печаль: or as туча

cloud has an adjective *тучный* obese, to suppose *жирня* may mean clouded. The metaphor is easy, the running blobs of fat. *Жиръ* in l. 356 *infra*, clearly means prosperity. Abich alters *убуди* into *убыли*, *силахъ* to *селахъ*; others amend *жирня* to *мирня*, peaceful. v. 325 and 356.

266. *Заворочаетъ*. In accordance with the Chronicles (v. narrative), I emend to *взз-* (и сойма шомомъ погнаше опять къ полкомъ, того дѣля что быша познали князя и возворотилися быша). *Vsévolod* was fighting bravely against odds. (не мало мужество показа).

689. *Завтрокъ* older correcter form.

474. *за землю* E and C read *зане* because almost certainly a slip for *за*: *зане* stands for *за-н-е* because of it 'e.'

128. *запала*. There is no sense in *запала* (from *пасти* to fall). I emend to *запаля* (*палить -ять* to flame). Cf. l. 49.

435. *Засапожникъ* a hunting-knife, formerly an implement of war carried in the right boot.

662. *затче* cf. *дотче*.

76. *звенить*. Although both П and E vary, there is little doubt all the third person presents should end in *тъ* not *тъ*. So in the *Задонщина*: 'На Москвѣ кони ржутъ, звѣнить слава по всей земли Русской.'

437. *звонячи* nom. plural pres. part. act.

704. *зелену* read *зелена*, *древу* being genitive.

472. *злата* dual: *стременя* dual is an unavoidable emendation.

374. *златовръсемъ* gold-roofed; probably covered with some glittering metal.

665. *Игореви* v. prose narrative: which states that *Ígor'* escaped at sunset: when *погасоша* *вечеру* *зари*.

117. *Игорь*. The battle is about to begin. *Ígor'* [v. narrative in Chronicle in Introduction] is concluding his march to the Don, amid ill-omens, and all the noises of the night. Incidentally, it may be added that *Borodín* in his *Ígor'*'s march has set this passage to weird and descriptive music.

507. *Июрю*, dative of Игорьъ adjectival.

4. *Июря*. Born 15-April 1151; in 1184 married Eufrosina Yaroslávna and died in 1201, leaving five sons. For the rest v. Introduction.

182. *идуть* v. narrative (Introduction II §3) for a vivid account of the reinforcements. *Моря* the Black Sea.

415. *узроки* let fall, of feathers moult etc.

537. *Изяславъ* Izyasláv Vasíľkovič is not mentioned in the Chronicles; and this incident is unrecorded. But Vasíľko Rógvoldovič (the grandson of Vséslav had four sons, of whom the eldest Bryáčislav is mentioned, as well as his brother Vséslav: we may take it Izyáslav and Vsévolod were the other two. If so *днѣдъ* should be *прадѣдъ* greatgrandfather: the poet's genealogies were not accurate, or else *дѣдъ* must be interpreted ancestor.

Rógvold, Izyasláv's father overcame all his brothers and seized the capital town of Polotsk, giving Bryáčislav in 1158 the city of Izyasláv'. In 1127 Rógvold was elected Prince by the citizens of Polotsk in the stead of his brother David. He died in 1129.

519. *Инварь*. *Inguar Yaroslávič*, Prince of Dorogobug brother of Vsévolod Yaroslávič in 1180 attached himself to Ryúrik Rostíslavič who was holding Kíev against Svyatosláv Vsévolodovič Černígovski. In 1183 or soon after he succeeded to Lutsk on the death of his brother Vsévolod. In the turmoils of the events after 1185 he took a great part; the date of his death is uncertain.

His son Izyasláv, Prince of Lutsk, was killed at the fatal battle of Kálka in 1224, which subjected Russia to the Tatar yoke.

232. *иноходьцы* a horse moving both side legs at once, each side in turn; also an ambler.

32. *Истягну*, literally, extended. Dubenski suggests *стягну*—strengthened.

545. *и съхоти ю* There has been much emendation and conjecture. E.g.—Abicht *и съхити ею на крови* etc. I see no reason not to read *и съ хотью на кровати рекъ*. Others, e.g. Weltmann make greater changes: the last-named translates *и вложили ею на кровать возлашая приодъ* have begun to dress. *птиць* as elsewhere nom. fem. I suggest *Дивъ* may be supplied as the bird of ill-omen.

Княже presumably the commander at the battle.

309. *Карнаижля* This has been one of the great conundrums of the Слово. The word has no meaning. The following are some of the reconstructions.

(1) Кончакъ и Гза. But why should the copyist have boggled their names here and not elsewhere? Why should Končák cry and Gza gallop?

(2) Vyázemski—Zul Karnein, (Persian). This is very remote and not very apt.

(3) A misreading of плачь и жля, [= желя]—So Weltmann. Cf. Лавр. 1186 и бысть плачь и стенаніе.

(4) Some form from *Kara* chastisement personified, like обида, e.g. кара живая а злая, кара ижна like chastisement, картина и желя etc.

(5) Two Polovétski chieftains elsewhere unknown. All of these seem unlikely.

I suggest the word is Cumanian for the Accursèd one. In 1184 (*Ипат.*) Končák's invasion is thus described: Пошелъ бяше оканьный и безбожнъ и треклятый Кончакъ со множествомъ Половецъ на Русь, похупся яко плѣнити хотя грады рускыѣ и пожечи огньмъ. Бяше бо обрѣлъ мужа таковаго бесурменина иже стрѣляше живымъ огньмъ; бяху бо у нихъ луци тузи самострѣлнии, одва 50 мужъ можашеть напращи....

'The desperate and godless [i.e. a Magian] and thrice-accursèd Končák with a multitude of Pólovtsy invaded Russia, bursting in as though to sack the cities of Russia and burn them. He had found a man, a Mussulman, who could aim living fire: for they had stiff bows, self-shooters, which fifty men could scarcely pull.'...

Končák had got hold of a man who knew how to manage the Greek fire, which Theophanes in 941 had used with such dire effect against Olég's navy of boats, that had been dragged overland against Constantinople. The Russians on that occasion leaped into the sea at this 'terrifying marvel' [Лавр. 941] of fire spouted out of pipes (Nestor XXVI).

The Russians never mastered the art: the Turks gained Constantinople, through being more adaptable.

In 1184, however, it profited the enemy but little; for this artificer was captured by the Russians.

In the *Codex Cumanians* Kargizlu [by-form Khargezli] means *maledictus*; and this theory makes the sentence a poetical narration of the facts of the Chronicle.

Cf. 'algēsli' blessed, *ibidem*.

171. *Каяль* The Kayála is probably the Kagál'nik in the First Don district, rising S.W. flows due West, crossing the Čerkasski and Rostóvski округи [departments], or a river rising in the second Don district and flows S.S.W. into the Don.

242. *жикажутъ* The *тъ* is as often added on the termination *аху*, *ате*: often in sentences conveying a general impression of frequency, or proverbial.

кикать to cry '*ki*,' used for birds and not inept for ploughmen crying 'Gee-up!'

121. *клектомъ* *кlegtать*, *клектать* to cry like an eagle or hawk, cf. *тектомъ*.

572. *клюками* a word very variously explained.

(1) on crooks, flying like a witch on broomsticks—Abicht.

(2) illusions *or* crutches *or*? emend to *кльками* = ham-strings (подколѣнками)—Weltmann.

(3) some special implement of war—Vyázemski.

The word primarily means a pole or stake: also craftiness, e.g. *клюки въ немъ не бѣ*. This is the meaning I translate taking *подпрѣся*, not as a slip for *подперся* [*подпереть* to prop up v. l. 480] but as the simple aorist of *подпороть*, [*пороть* to rip; *парывать*].

373. *кнѣса*, probably the same as *кница*, *книса* [*ѣ* and *и* often interchanged in S. Russia]. Weltmann defines *книса*, as the 'connecting-pieces of the roof-rafters.' Vyázemski and Dal' substantiate this interpretation.

648. *Кобякова* I emend *-ову* dative.

34.5 *Кобяка* *Kobyák* is mentioned with *Končák* in 1150, when *Svyatosláv* in *alliance* with the *Pólovtsy* and his brothers seeks aid against *Vsévolod* of *Súzdál'*, who has treacherously imprisoned *Svyatosláv's* son *Gleb*. This *Svyatosláv* was the eldest brother of *Ígor'*; for he says to *Ígor'* [*Ипат.* 1180] 'I am older than *Yaroslav*, and thou, *Ígor'*, art older than *Vsévolod*, and now I am left in the position of a father to you.' [i.e. as eldest son]. *Ígor'* was left at *Černígov* to hold the rear: and was attacked by *David* of *Smolénsk*. *Ígor'*, allied with *Kobyák* and *Kontsák* [*ц* and *ч* dialectical varieties] was defeated and escaped in a boat with *Kontsák*, and another *Polovétski* chieftain designated as *Козель Сотановичъ* 'Goat Satanson.'

In 1183 *Končák* became unfriendly, for he invaded Russia and is called *оканьный*. In 1184 at the battle on the *Ugol* *Kobyák* was captured (30th July 1184), and, as appears, from this narrative was conveyed to *Kíev*, and made to do obeisance, or else killed.

Bonyák, another *Polovsk* chieftain, is also mentioned in 1185 [*Гуцм. Лнтм.*] 'They disputed into which country they should go: *Končák* wished to attack *Kíev* and avenge his brothers, saying 'There have our men been oftentimes beaten: there was our great prince *Bonyák* killed.'

This is a confirmation of l. 350—1.

640. *ковылю* КОВЫЛЬ masc. feather-grass: cf. also КОВЫЛЯТЬ to hobble, limp, halt. Probably here the steppe-grass.

746. *Коганя* Каганъ, Коганъ the original form of Ханъ; so Byzantine Greek *Χαγάνος Χάνης*, M. Lat. Chaganus Chacanus, Turkish Kaghan. According to Mikloziš, it was borrowed from the Avars in the seventh century.

524. *кое* used adverbially 'why' or 'how.'

142. *кожухы* Кожухъ a S.W. Slav word for cloak (шуба, тулупъ—a full suba, waistless, generally of sheepskin, covering the whole body): very suitable in early spring on this expedition.

47. *комони* This text, unlike the contemporary Chronicle, uses only this form; never конь.

674. Usually punctuated Комонь полунощи: Овлуръ свисну за рѣкою. 'Horse at midnight' is not very good sense: Vyázemski suggests гомонъ clamour: the Pólovtsy were drunk on fermented milk (кумысь).

Which feature is best abandoned of the story: the riotousness of the enemy, or the horse commissioned by Ovlur?

55. *конецъ* used adverbially. v. l. 90.

721. *Кончакъ* v *Соколу*.

621. *Копіа поютъ* Great doubts have been expressed whether this line belongs to the section of the poem which now begins—Yaroslávna's complaint—as to the preceding. As Smolénsk is not on the Danube, there is no doubt that these words must be attached to Yaroslávna's wail.

Vyázemski and others suggest an emendation to поятъ (from поять): I do not see the improvement: I also do not accept that *in the Слово* (as in the Былины) we can admit of the common confusion of Донъ and Дунай, nor of the use of Дунай as river generally: examples of which recur everywhere in the Ballads.

Retaining копіа it is possible either to regard the line as a gibing quotation from Boyán when Russian spears *did* ring on the Danube, or to take it that Yaroslávna in her imagination hears her father, Yarosláv of Galicia, preparing his men to relieve Ígor.

But compare the amended form l. 756 Дѣвици поютъ на Дунаѣви.

I feel sure *копіа* is a corruption for some sound of evil omen: and, as В and К are easily confused, I suggest *вопила*. *Вопила* or *Крикса* was the mourner or shrieker at funerals: also she sang when a bride was forcibly transported to her new master's house.

вопитъ *воплъ* means loud lamentation.

168. *копіемъ* dative plural.

482. *Королеви* In medieval Russia *Король* King and *Царь* Tsar are only used of despotic rulers of alien nations or tribes, such as the Greeks, the Magyars, the Turanians. Here it is the King of the Hungarian Magyars.

567. *которое* Abicht's suggest *которою* or *котора* from *котора* dispute or enmity. The emendation is possible, but not necessary. If so, I would read *которою*.

360. *Кошево*. *Кошей* in the Chronicles means a common Polovétski captive-slave. The derivation is clear; Cumanian *Киѣ*, *Киѣрмен* coerce, *cuč-či*; with the termination of the agent. In 1170 one Gavril'kov, belonging to Izyasláv, called a *кошей* gives information to the enemy, his kinsmen of the Pólovtsy. Cf. Turkish *qus* a groom or *qušči*.

In the Russian of the ballads *кошей* became identified with the Mongol invaders, and was turned into a dread magician; later still, in the *Сказки* he is transformed into a giant of the Indian Pushkin sort, with his soul on an island, dreadfully guarded.

Last of all, owing to a false derivation from *кость* bone, he became a deathless skeleton, a sort of wandering Jew, or miser: possibly a reflexion of the Mongol *baskak* or tax-collector.

214. *крамолу коваше* Middle Latin *Carmula* [Даль]: *ковать* to hammer on the forge; but *ковъ*, *ковы* is used for an ill-plot, коварное дѣло, i.e. one who forges chains [ковы оковы fetters вязи пута etc.].

626. *кровавья* full form feminine: Nom. plur. -ни -ья -ая.

87. *Куряни* Kursk, situated at the meeting of the rivers Kura and Tuskor. The principality extended to the River Seim, and from 1137 became an удѣлъ hereditarily held by the descendants of Svyatosláv Ol'govič. The line became extinct after 1280.

87. *къмети*. *кметъ*. Polish *kmet* a peasant, defined by Weltmann as a 'settled villager, possessing his own single house [дворъ однодворецъ].' Old Prussian and Lith. *Kumetis*: peasant.

According to Срезневскій and Потебня from *comes comitis*: in Old Slav кметъ is a *judge* or *magnate*; in Old Serb a *vassal*; in Slovenian, Čech and modern Serbian a *peasant*.

76. *Кыевъ* This form is older than *Киѳвъ*; the *ы*, as in Church Slav, may have had a nasal value.

623. *кычетъ* cf. *кнеахутъ* used of the birds: a sharp high note: e.g. swans: also to wail.

315. *ладъ* лада sweetheart or consort, either sex. Abicht notes that this word is found in Lycian inscriptions.

635. *лады* ладъ peace, love. cf. note to l. 315. лада agreement. The abstract used for the concrete.

The pre-position of the genitive to its noun, and the separation of на from вои is distinctly curious.

On l. 635 (на лады вои) we can take лады as a possessive adjective.

501. *латиньскими* i.e. foreign, States belonging to the Latin Church.

700. *летьявшу* dat. sing. masc. pret. participle лелѣять со стлавшу.

334. *ложу* ложъ, or лжа means in Early Russian, *wrong* not merely lie. Cf. Лавр. 1078 люблю Бога, а брата своего ненавижда—ложъ есть—I love God, but hating my brother—is a 'lie.'

Kors reads жьлу from жела, lament.

Weltmann лзу advantage.

346. *луку моря* лукоморье; лука is a grassy bend, in a bend of a river; so used in the Сказки: according to Abicht it here means the bend of the sea of Azov at the mouth of the Don.

519. *Луцкъ* *Lutsk*, the principality of the Yarosláviči, is a town in Volhynia on the river Styr, said to date back to the seventh century. In 1452 the principality was taken over by the Poles, and Polish border influence must have been strong.

44. *луце* к before the palatal vowels *e* and *u* can become ч or ц according to dialect. In the Chronicles alternative forms are found, e.g. Кончакъ and Концакъ.

659. *лучу* ? a feminine form equivalent to *лучъ*; (661) *лучи* from *лукъ* bow. One should read *лукы* acc. plural.

1. *лѣпо*. For this phrase cf. *inter alia* Ипат. 1170. А лѣпо ны было, братье възряче на Божию помочь... Were it not well brothers, looking to divine aid...

311. *людемъ* is found in E; omitted in П, but translated in the Russian version. Probably the omission in П was a printer's error.

591. *людемъ, княземъ* dative plural. A general object is understood: and (cf. l. 485 *рядя*) I read with П *рядяше*, as it is unlikely *рядить* Polish *radzić* (from the Teutonic) can be intended.

In modern Russian *судить и рядить* is to think oneself a competent judge in everything.

рыскаше raced *до-* implies as far as—the greatest distance; *пере-* he crossed.

576. *лютымъ* Instrumental of comparison. Such animal similes are quite in contemporary style.

525. *ляцкми* Polish. On line 501 the poet scoffs at Ingvar's *Latin* foreign armament. Here he specifies.

411. *месть Шароканю* v. note on l. 345 *sub* Кобякъ.

In 1107 Bonyák and the elder Šarokán made a foray on Luben (near Kíev), and forded the river Sulá. The Pólovtsy were defeated, and fled beyond the river Khórol, and several chieftains were captured, Taz [cf. Strabo *οἱ δὲ Ῥωξόλανοι ἔχοντες στρατηγὸν Τάσιον*]; Sugr, Bonyák's brother was killed. The Russian princes were Vladímir II, Olég Svyatoslávič, Svyatosláv Svyatoslávič, one Mstíslav and a Vyáčislav and a Yaropólk.

In 1110 the Russian princes followed up their success at the battle on the rivers Degeya and Sálnitsa. The implication here is that Šarukán has been at last avenged.

419. *мечи* instrumental plural.

484. *меча* a passage which makes nonsense. Most commentators emend *времены* to *бремена*, 'hurling burdens through the clouds' a feat in good *былина* style, to describe Ilyá Múromets but out of proportion in this accurate and poetical appreciation.

I read *мечавъ ремены чрезъ Влахы*; beating back the Wallachs of Moldavia with hunting-whips. Nestor, in his introductory descriptions of the peoples bordering on Russia, gives a very unflattering portraiture of the Roumanians and Wallachs.

432. *Мощи* v. *Съ мощи*.

730. *Молеитъ* the third section. The conversation of Gzak and Končák, v. the prose narrative for another version: p. xxxiii.

164. *молня* cf. Norse *mjölmir*.

143. *мости* instruments 'as bridges.' Cf. a similar incident in the сказка of Daniel the Napless (Дѣанасѣвъ). Dubenski quotes from Nestor, where Vladímir commands: перебите пути, и мосты мостите. 'beat out the roads and bridge the bridges.'

495. *Мстиславе*. Mstíslav Rostíslavič, the son of Rostíslav Mstíslavič Prince of Smolénsk. In 1171 with his brother David (q. v.) he aided Vladímir Mstíslavič of Dorogobug to take Kíev, and in 1173 arrested Vsévolod Yúrevic (q. v.) at Kíev and dethroned him in favour of Rúrik (q. v.). Andréy Bogolyúbski sent an ambassador to order Rúrik to quit Kíev; Mstíslav, who was at that time abroad, shaved the ambassador's head (thus converting him into a monk) and declined to be Andréy's vassal. Andréy besieged Mstíslav at Výšgorod for nine weeks and was repulsed. In 1179 Mstíslav was elected prince of Nóvgorod and successfully campaigned against the Esths. He died in 1180. The Chroniclers say Mstíslav was the jewel [украшение] of Russia, warred only for glory, despised gold, gave all his booty to the Church and was universally beloved.

The reference to Романъ might be to Román Mstíslavič q. v., in view of the references to the Lithuanians etc.

520. *Мстиславичи* v. genealogical table: the first cousins of Íngvar and Vsévolod.

Note *три* and *четыре* in Early Russian take the plural, not the dual.

19. *Мстиславу* died 1033 or 1036. He battled against the Kozars (or Khazars) on the East; in 1022 crushed the Kasogs (or Kosogs); in 1023 attacked Yarosláv at Kíev, and in 1031 aided Yarosláv against the Galician cities. Nestor says for the year 1022: 'Yarosláv proceeded to Beréstya. At this time Mstíslav, who was at Tmutarakán, marched against the Kásogi [I prefer the reading of Е, which accords with the Chronicles for Касожьскыми]. Hearing of this, the Kasog prince Redélya advanced to meet him, and when the two hosts [полкома] confronted each other, Redélya said to Mstíslav 'wherefore [чьсо ради: this Old Slav genitive does *not* occur in Ígoř] should our men slay each other?' It goes on to describe the single combat in which Mstíslav prayed to the Mother of God and vanquished his foe.

437. *Мужаимься* An impossible form. I restore to the simplest rather than *мужаимься*. The mistake arose from a contamination with *имѣть*. Possibly *мужаивѣся*, 1st person dual.

But for this form cf. *Густ.* 848 строения добраго не имамье.

454. *мыслию прилетѣти* v. note to l. 10.

Also cf. this passage in the *Задонщина*, reminiscent of several in the *Слово*.

‘Не проразимся мыслию по землями; помянемъ первыхъ лѣтъ времена; похвалимъ боярина [? Бояна] горазна *удѣца* въ Кіевѣ. Тотъ бояринъ воскладаше горазныя своя персти на живыя струны.’

443. *мытѣхъ* *мыть* is mostly used of birds: *Ígoŕ*, the falcon, if in disgrace, should not have thus affronted the dignity of the house.

633. *мычешу* from *мчать* to rush, hurl.

671. *мпритъ* The *Donéts* flows into the *Don* at *Novo-Čerkásk*; assuming *Ígoŕ* to be in captivity in the government of *Vorónež*, from the *Don* to the *Donéts* would be at least 300 miles.

The prose narrative is more explicit: it calls *Óvlur* *Lavor*; names *the town* of *Донецъ*: and defines the line of march on the expedition as past the *Donéts*, the *Oskol* [or *Vorksol*] and the *Sálnitsa*.

Donéts, as a town, is (so says *Vyázemski*) the modern *Slavyanoserb*sk 100 *versts* from the river *Tor*, on the borders of *Ekaterínoslav* and *Khárkov*. *Ígoŕ* took eleven days walking to *Donéts* (a Russian outpost), after wearing the horse out.

364. *на горахъ* v. *Боричеву*.

621. *на Дунаи*, i.e. in *Galicia*, *Yaroslávna*'s home.

225. *на Канину*... A passage very hotly disputed, and very obscure.

In the first place this battle took place on the *Нежати́на нива*. What can *Канину* mean?

- (1) It might be the *Cumanian Kan* (also *Turkish*) blood. This is unlikely.
- (2) According to *Weltmann* it stands for *конину*, from *конъ* on end, the fatal field.
- (3) It might stand for *на оканьну* a desperate: the epithet applied to tyrannous and unscrupulous princes in the *Chronicles* e.g. *Svyatopólk I*.

(4) According to Paucker it might be the Polish *kani* silk-worm, and refer to паполому *πέπλωμα*.

(5) It may be a river near the нежати́на нива cf. Лавр. 1152.

Поидоша къ Чернигову перешедше сновъ; стапа у Гуричева, близъ города перешедше Канинь.

The last is the simplest reading. If so, in l. 229 Каялы must either be emended to Канины [so Weltmann]: or this line be taken to indicate the home of Svyatorólk's father-in-law v. note съ тоя-же *infra*.

448. *наниче* not from *никнуть* but equivalent to modern Russian на ничто на ничего.

330. *нарициюще* cf. l. 69. The whole of this passage is repetition.

569. *На седьмомъ вѣщъ*. Quite apart from special difficulties, there is no doubt that the whole of this passage is corrupt. Probably the order of the lines is misplaced. The facts:—are that in 1065 Vséslav marched from Polotsk, attacked Pskov; in 1066 sacked Nóvgorod; but on the 3rd March 1066 was defeated on the Nemíga [or Nemen] with great slaughter: was treacherously induced to go South to Kíev: was imprisoned: released and for seven months ruled as Grand-Prince, fleeing secretly at the approach of Izyasláv and his Polish allies.

I suggest the following re-arrangement and new reading of the lines.

Кѣторы бо бѣше насѣліе
отъ земли Полѣцкыи.
На седьмомъ вѣщѣ Трѣяни
врѣже Всеславъ жърѣбин.
Отиде къ Иссь,
снѣ бѣлу юпу.
Оттвори врата Новуграду;
расшибе славу Ярославу
скочи волкомъ до Немѣги съ Дудутокъ
тѣй клюками

утрѣже вѣзни въ трѣ кусы.

На Немизѣ

i.e. Great feuds arose from the lands on the river Polota. In the seventh generation from Rurik, Vséslav cast lots—perhaps a Pagan ceremony—. He set out to the river *Issa* (on the way to Pskov), forded it, taking off his thick white sheep-skin cloak (юпа).—[It is obvious no satisfactory sense can be got out of *дѣвину*: whereas this reading makes the passage a continuous narrative of action]—sacked Nóvgorod: he defeated some prince Yarosláv;—[possibly, Yarosláv Yaropólkovič who died in 1103—]: went to meet his foes at the Nemíga; was captured by wiles (*подпрѣся*)

after all (*о хони*): but attained sovereignty: only to flee secretly from Belgorod. The great battle on the Nemíga was very fierce.

The writer of the Слово generally gives Vséslav great prominence, and shows close knowledge.

[Course of corruption :—

1. Ѣ идекиѣенябѣлююпу
2. о девисѣ с ябѣлю пу
3. одѣвицусебѣлюбу

the change from 1 to 2 would be more easily followed if Cyrillic type had been available. In line *т* and *н* are superscripts].

224. *на судъ* i.e. his desire for fame led him to the Judgment-seat, a phrase for death, found in the *БЫЛНЫ*.

358. *насыпаша*. This plural verb is very hard to understand. I read *насыпаше* in the imperfect: the continued result of the perfective *погрузи*.

743. *на ю* read *наю* gen. loc. dual *я*. Končák points out that the *Pólovtsy* will be Russianized.

This brief dialogue no doubt is intended to point a moral.

719. *не* for this negative of comparison cf. l. 69.

69. *не буря* etc. A good instance of the primitive method of syntax of comparison, by negative: 'it was not C was D, but A was B.' i.e. like C on D, A on B. Cf. Vedic usage of *ná* in semi-subordinate sentences.

For this metaphor v. Nestor 1096 *и сбиша Угры акы въ мячь, яко се соколъ свиваетъ галциъ*.

52. *не было нъ*. Abicht reads *не было на*. The meaning is that this valiant brood was not intended to be disgraced by defeat in the chase, or the battle-field.

677. *не быть* He intimates to Ígoŕ that, unless he escapes, he will be slain by the returning hordes: Ígoŕ will not understand: it was dishonourable to break parole and cheat the enemy of their ransom. v. Prose narrative. I emend *быти* or *бысть*.

542. *не бы ту* is better than *II не бысь ту*; *бы* 3rd pers. sing. aor.: *не бысть ту* would be as good.

466. *не ваю ваю* gen. dual of *ты*.

428. *не вижду* a passage often restored and emended. But *вижду* is a possible Church Slav form of *вижу*.

276. *не доста* For this phrase cf. Chron. *Ипат*. 1185 *яко и оружья в руку его не доста*.

108. *незнаемъ* (v. 470) unknown, or nameless (?) The following terms define the limits of the territory of the Pólovtsy; i.e. the Vólga, White Sea coast [i.e. the gulf of Onega in the North], the land on the banks of the Sulá, the sea of Azov [formerly called Сурожь; after a trading centre Surož in the Crimea] Kórsuñ or Kherson i.e. the Chersonese, now the Crimea] and lastly, Tmutarakáñ, a principality named after its capital in the peninsula of Tamán bordering on both the sea of Azov and the Black Sea. It was called Ταμάταρχα by Constantine Πορφυρογέννητος. Strabo is useful in this connection. Ἐκπλέοντι δ' ἐν ἀριστερᾷ πολίχνη καὶ ἄλλος λιμὴν Χερρόνησιτῶν. ἔκκειται γὰρ ἐπὶ τὴν μεσημβρίαν ἄκρα μεγάλη κατὰ τὸν παράπλου. . . ἐφ' ἣ ἴδρυται πόλις Ἡρακλειτῶν † [? connected with the Рахман, mythical elements in the былины] ἄποικος τῶν ἐν Πόντῳ. Ἐν ἣ τὸ τῆς Παρθένου ἱερὸν δαίμονός τινος. [i.e. дѣвица, дивица. Herodotus IV 9 dealing with the Snake-maiden may have intended something co-related].

Μεταξὺ δὲ τῆς πόλεως καὶ τῆς ἄκρας λιμένες τρεῖς ... καὶ μετ' αὐτὴν λιμὴν στενόστομος καθ' ὃν μάλισθ' οἱ Ταῦροι ‡ σκυθικὸν ἔθνος [? c.f. the river Торъ Chron. 1185] τὸ ληστήριον συνίσταυτο.

Tmutarakáñ is called ὁ Ταμυρακοῦ Κόλπος by Strabo, coupled with ὁ Καρκινίτου i.e. the gulf of Perekóp or Kerkinit. It served as a borderland for the *ιζοι* (descendants of the royal house who got no principality owing to the decease of their father) and went to carve themselves out a domain. It was in the midst of heathendom.

623. *незнаемъ* This must be amended: ? *незнаемъ* or *незнаеми* in the foreign land.

308. *не крѣсити* cf. *Ипат*. 1151. *Слыша Изяслава [Давыдовича] плачущагося надъ братомъ своимъ Володимеромъ—рече 'Сего нама уже не крѣсити.'*

1. *не льно*. A proem in which the poet approaches his subject and recalls the great epists of old.

† Cf. Задонщина: Мамай же царь нача призывать боги свои: Перуна, Савана, Тамокоша, Ракляя, Гурса и великаго помощника Ахмета.

‡ ? origin of Туръ in буй-туръ.

582. *Немиш* v. notes of Vséslav. Supposed to be the river Nėman (German *Memel*) which rises in the Minsk province and flows by Minsk, Vilensk, Grodno and Kovno.

These geographical names are inserted to show the extraordinary rapidity of Vséslav's movements. From Nόvgorod to Pskov is 100 miles; from Pskov to Polotsk 200; from Polotsk to Kíev about 350; and from Polotsk to Minsk about 100; i.e. as the crow flies.

588. *Немишъ* nom. dual possessive adjective.

651. *не слала* E reads неслала. I prefer И. 'If only I had not sent my tears to him across the waters,'

The order of words in И and E here varies.

И а быхъ не слала къ нему слезъ на море рано Яровлавна рано плачетъ

Е а быхъ слезъ на море рано Ярославна на морѣ плачетъ

I prefer E as it does not repeat рано : and begin the next sentence рано as in E.

708. *Не тако ли*. The contrast is introduced of the hostile river: and a new historical reference.

In the year 1093, on the death of Vsévolod I, the Pólovtsy invaded Russia. Svyatopólk advised peace, but Vladímir (II) war. A fierce battle was fought on the river Stugna near Trepól' (South of Kíev). Rostíslav, Vladímir's brother was drowned, and the Russians beaten. "Rostíslav began drowning before Vladímir's eyes. Vladímir longed to grip hold of his brother and was nearly drowned in the attempt... Svyatopólk marched out to the river Želán [and another defeat ensued]... They dragged the river for Rostíslav and found him, and his mother [of Polovsk blood] wept for him [и плакася по нимъ мати его] and all the people sorrowed mightily for him." [Nestor].

708. *Не тако-ли* If this is a question, I can only translate by taking не тако-ли in the sense of οὐκ οὐν; 'was it not thus that...' or colloquially, 'She did turn up, didn't she?'

521. *не куда* It has been suggested to emend to некуда, but it seems unnecessary.

309. *ни мало* Cf. мало того=еще болѣе far from it: or the Cockney 'not 'alf'?

77. *Новъградъ* Is this Nόvgorod Sěverski, the principality of Ígorí, or Nόvgorod the Great? Probably the former.

496. носить васъ умъ на дѣло. I accept Korš's emendation: Ígoř was the brother of the wife of Yaropólk, the uncle of these two brothers: and so might be called уй maternal uncle.

The ordinary emendation has been вашъ умъ.

25. нъ. In the text of Ígoř, ѣ is often sounded but generally mute. So too ѣ v. Introduction.

620. нъ рози нося One of the corrupt and unintelligible lines. Sederholm translates 'aber ihnen ackert horntragend Vieh die fetten Fluren' and states that хоботы are the loose sods of earth left by cattle or horses' hooves; cites a ballad on the authority of Калайдовичъ.

Онъ бѣгалъ-скакалъ по чисту полю
хоботы металъ по темнымъ лѣсамъ.

Ухоботье is the chaff after winnowing corn; and копыто hoof, according to Sederholm, is used for the sods of loose earth raised by passing hooves. Даль confirms the use of ухоботье, but to хоботъ he gives the general meaning of 'coil' e.g. a tail, an elephant's trunk, the twisted haft of the hammer, the proboscis of goat; a bow etc: *something bent arch-wise.*

But this rendering is forced; and there is little authority for such an interpretation of хоботы.

The meaning required is that Vladímir I (who as a younger son first held Smolénsk) fought for his country vigorously: whereas the latter princes of Smolénsk, though brothers, will not let their banners meet. I therefore read:

нъ розьно ся имъ хоботы пашуть, literally: 'but to them at variance poles [the poles of their banners *стязи*] waver at their hafts.' For пахать пахаться to waver, ramble: there is the authority of Sreznévski who cites from the Задонщина: пашутся хорюгови берчати [cf. 1.146], an imitative passage: but showing that the author of the Задонщина understood this sentence, as here interpreted: Vyázemski also quotes a ballad

Не гнушались тобой красныя вѣдь дѣвицы;
тебя брала къ кружки да хоботистыи

The fair maidens did not abhor thee: they chose thee for the rambling dance; хоботистыи Vyázemski interprets колоброеженіе, 'gadding' or 'roaming': the same sinuous sense which seems implied in all the diverse meanings of хоботъ.

If хоботъ according to Даль, in one meaning, is 'the lower end of the handle of a pig-iron hammer' it may presumably be applied to the lower end of other long tools: it also can be a lever [рычагъ]: i.e. *anything bent.*

For пахать in this sense: there is also the authority of Sreznévski; *разъѣзжаться*, and cf. Даль, пахать могилы: to visit the grave-yard; and generally to walk.

This meaning may be derived from the to and fro motion of the ploughman пахарь.

For this use of *пашутъ* cf. Задонщина: and v. note on *хорюговъ*.

31. *ныньшию*. The poem was literally contemporary, and finished before 1187 when Yarosláv, King of Galicia died: the episode narrated occurring in 1185.

352. *Нѣмци*. This exaggerated praise of Svyatosláv II for his campaign of 1184 incidentally reveals the limits of geographical knowledge. Cf. Ипат. 1111, where the Greeks, Hungarians, Poles and Čechs, and Romans are specified as distant nations. At the same time *нѣмци* may mean 'foreign' in general; and Венедицы may be the Veneti of Rome (the Wends, now found in Southern Saxony, and formerly in Serbia) the usual translation of 'Venetians' is most improbable. Šafařík derives нѣмѣцъ from the *Nemeti* of Cæsars.

83. *оба есть*. Notice the dual forms in full use.

63. *Оба полы* Sederholm suggests that the poem was written in two sections before and after the fight; the exultation at the finish being out of tune with the melancholy in the first part.

Dubenski's explanation is more convincing. He cites from the Chronicles the following passages.

1097. Яста Василька и связаша е снемше доску съ печи и вложиша на перси его и сѣдоста оба-полы и не можеста удержати.

1104. Стояше солнце въ крузѣ, а посредѣ круга крестъ, а посредѣ креста солнце, а внѣ круга оба-полы два солнца а подѣ солнцемъ кромѣ круга дуга рогами на сѣверь.

Thus оба-полы is *from both sides* i.e. past and present.

288. *Обида* One of the most poetic—and controverted—figures in the poem. The best translation would be *v̆βpis*, and this passage has led Vyázemski and Petruševič to attribute classic models: indeed the note here is quite in the style of a Euripidean chorus. But the source is pure Russian.—Трояня земля is discussed in the Introduction.

Strabo (v. note to *незнаемъ*) supplies evidence of a virgin-goddess—in the Crimea. Whether this cult can be attached to traditions of Helen of Troy, as Vyázemski puts forward is a matter of dispute. At any rate the *былины* and *сказки* have a regular cycle of tales of the Siren-Swan, who

sometimes turns into a snake and lives underground, or is a Fata Morgana erecting palaces on sloughs (v. *былины* of Mikháylo Potyk and Данило Безчастный, and Марья Лебедь-птица). In these tales she is an unfaithful fairy-wife who ultimately elopes with Koščéy the Deathless, Tsar Vakhráméy Túgarin [the Tugorkán of history]. Here Mischief, Contumely, is personified as this legendary figure: the evil counterpart of Слава, glory (l. 224).

Дѣва, Дѣвица is a regular epithet of this baleful being: and I suspect that the Southern Russian dialectical confusions of *н* [= *e*] and *и*, has led to a fusion of Дивица the female Дивъ and дѣвица=дѣвка maiden. v. Note Обиду 227.

227. *обиду* за with the accusative, as a rule means after. Князя is objective genitive: 'after the affront to the prince.' Vladímir is censured in the preceding lines; as not listening to Olég's just claim for his father's title to the principality of Černígov.

578. *объсися* not from обвѣснѣть to send the evil spirit [бѣсъ] into one; but обвѣщать, обвѣснѣть to cover up walls with hangings, e.g. curtains: 'he curtained himself.' Note the locative without a preposition.

200. *Оварьскія* Nestor relates of the Avars, or Обре how after their defeat (in 796 by Charlemagne) their trace vanished utterly. He calls them *Обре*. "The Обри, warred on the Slavs... They were great in stature and proud of mind and God destroyed them; so that they all perished, and not one was left: there is a proverb in Russia to this day, 'they are ruined like the Avars' [погибоша аки обърѣ.]"

675 *Овлуръ* was this man a groom? derivation from Cumanian *ovli* his son from *ogul* son. He whistled that the horse was ready. The writer of the *Slóvo* omits all that the Chronicle relates of the tremours and prayers of Ígor before departing.

365. *одъвахъте*. A corruption. Either одѣвахуть or одѣвасте 2nd pers. plural. I prefer the latter.

554. *ожереліе* a necklace; or in older Russian a fur collar. But why should the soul come out of his necklace.

I emend чрезъ латы о жерелѣ. The repetition or transference of the *з* turned латы (armour) into злато: as at line 487 о and the Cyrillic character Ѡ for отъ have been confused: then о жерелѣ was re-written ожереліе by an anxious scribe. Жерло is voice or throat, also mouth 'gueule' (of a river, cannon etc.). The idea of the soul issuing forth from the mouth is very ancient and common.

572. *о кони* This cannot be конь horse, a form studiously avoided in the text but конь end.

Notice the alliterations in к and с.

141. *Оксамиты* Late Greek ἐξάμιτον German *Sammet*, velvet: English *samite*.

394. *Олеъ и Святославъ* i.e. Ígoí's infant sons, born 1175 and 1177. His eldest son, Vladímir, accompanied the expedition, and in captivity married Končák's daughter.

212. *Олеъ Святославичъ*. The ancestor of Ígoí and founder of the faction of the Ól'goviči was a very notable figure. The writer of the Слово is a declared partisan of this house, and says very little for Vladímir II, who obtained the throne of Kíev, though one of the younger line. Yet the Chronicle does not exaggerate the merits of Vladímir II in concluding his obituary with the words [1126] 'a terror to the heathen, faithful to his brothers, a lover of the poor and a good champion [страдалецъ] for the Russian land.'

Olég Svyatoslávič, the grandson of Yarosláv I, is first noticed in 1075, when, with his brother Vladímir, he aids Bolesław the King of Poland against the Čechs. In 1076 Svyatosláv his father died, and Olég received as his удѣлъ the city of Vladímir Volýnsk, from which he was however ousted and dismissed to Tmutarakán. His brother Glěb was murdered in the same year 1078. Vsévolod's injustice cost Russia dear; for in 1078 Olég, and his first cousin Borís Vyáčeslavič for the first time led the Pagan Pólovtsy on to Russian soil to fight Vsévolod, whom they defeated at Oržitsa [or Sužitsa, in Nestor СЪЖИЦА]. But Izyasláv Yaroslávič joined Vsévolod, and in the bloody battle on the Nežatin plain Borís Vyáčeslavič was slain (v. l. 223). Izyasláv was murdered in October of 1078, and his body was taken on boats to Gorodéts (just by Kíev): 'and all the town thronged out to meet him, and received his body, and carried on a sleigh [на сани]; and, to the hymns of the priests and the clergy he was borne into the city. The singing could not be heard for the weeping: all the city of Kíev mourned for him. Yaropólk came to meet him, and wept with his družína.'

From this battle Olég barely escaped to Tmutarakán, and, with the connivance of Vsévolod, was arrested by the Pólovtsy and despatched to Constantinople, and thence sent to exile at Rhodes.

However, in 1079, Román his brother again with heathen allies attacked Vsévolod, who bought his enemies off [створи миръ]: whilst in 1082 Oseń, the chief of these Pólovtsy died. In 1084 or 85 David of Smolénsk (another brother of Olég) was established by Vsévolod at

Vladímir Volýnsk. This is the period when Yan was influential in council (v. Introduction. Boyán).

In 1093 the great battle on the Stugna was fought (v. note не тако-ли) where Rostíslav Vsévolodovič was drowned.

In 1094 Olég again appears in the field, leading the Pólovtsy of Tmutarakán and burning and sacking the city of Černígov. This was held by Vladímir, afterwards Vladímir II who deemed it prudent after an eight days' siege to capitulate and retire to Pereyáslavl'.

The house of Kíev was eager to subdue the Pagans, but Olég was a doubtful ally, in 1095 and 1096 scornfully refusing succour, or to attend councils. In 1096 his insolence [не пойдѹ на судѣ къ епископомъ, игуменомъ и смердомъ [I will not come to the judgment of bishops, abbots and villeins] made war inevitable, and, after a 33 days' siege of Černígov, he capitulated: he and his brother David were required to attend at Kíev. At this time Bonyák, the Polovsk leader was attacking Kíev, and Tugorkán (another leader) besieging Pereyaslavl'. Tugorkán was defeated by Vladímir and his brother Svyatopólk at Trubež: Svyatopólk brought the body of Tugorkán to Kíev—Tugorkán was his father-in-law and foe [тѣстѹ и врага] and buried it at the cross-roads. (Cf. l. 231).

Olég fled North, in 1096 was defeated on the River Klyazma (near Múrom), whilst 1096-7 his brother David distinguished himself by joining in the conspiracy to blind Vasíl'ko Rostíslavič, with such gross treachery, that even at this time, all Russia rang with it.

Meanwhile Nóvgorod (the great Northern capital) would not admit Olég, and Mstíslav, the son of Vladímir II, successfully captured Olég's Northern strongholds.

In 1097, in view of the urgent danger from without, peace was patched up at Lyúbeč [on the Dněpr] and Olég was assigned Nóvgorod-Sěverski, as a descendible удѣлъ, held in the third generation by the Ígoř of this poem.

In 1098 and 1101 Olég sat on the diets, but took no part in the campaigns until the year 1107, when the Pólovtsy under Bonyák and Šarukan forded the Sulá, but were defeated and pursued as far as the river Khorol. In 1115 he died.

As noted in the Introduction his grandson Ígoř shewed an equal friendship for the Pólovtsy, and was just as vengeful towards the reigning house at Kíev. The poet of the Слово, patriotic as his inclinations are, has no charity for the foes of the Ólgoviči, whose relentless assaults on Russian unity he never blames.

517. *Оловци* On reference to the prose narrative [v. Introduction] it will be seen that Svyatosláv sent to Rúrik, David Rostíslavič, and

Svyatosláv Vsévolodovič for succour: possibly to others as well; those specified in the poem. The poet interrupts his appeal to the contemporary princes with a narrative of the attempts at relief.

517. *Оловичи* i.e. Ígoŕ's party which has gone to war.

434. *Ольберы* v. Съ Могуты.

227. *Олову. храбра* agrees with the implied genitive of this possessive.

625. *омочю* обмачивать steep, or soak: *future* i.e. perfective form.

531. *онимъ* This is a clear corruption: the forms *оный онаго* are modern Russian and, at that, rather legal. One might read *онамъ* thither: but I prefer *гоно-грознымъ*: this compound is justified by the references in the Chronicles. In 1130 [*Густ.*] Mstíslav, seeing the evil customs [*злонравіе*] of the Polotsk princes, banished them with their wives and children to Greece. They were accused of selling their subjects into slavery. If so, they deserved to be called *гоногрозный*, cruel hunters. Cf. also Nestor 1066.

The successive corruptions would be *коно къ оным онимъ*.

142. *орътмами* ἄραξ λεγόμενον. According to Abicht from the Cumanian *artmac* defined in the Codex Cumanicus *mantica duas habens peras*. According to Меліоранскій cf. Turkish *ört* to cover; Persian *örtme* a covering.

I prefer this theory to Weltmann who reads *орницами*, with a very difficult derivation, or Petruševič from ἄρτημα and ἀρτάομαι.

477. *Осомысле*. The poet here invokes Yarosláv Vladímirkovič of Galicia (q.v.). In 981 Vladímir I acquired Galicia from Poland and united it with Russia. This district was also called Червенскіе города from Červen, the principal town. During the years prior to the Synod of Lyúbeč (1097) these cities were governed by landless [*изгои*] princes, Vasíl'ko and Volodáf Rostíslavič, and were acknowledged as their independent *отчина* by the Synod.

After Yarosláv's death (1187), this line of rulers became extinct with Vladímir Yaroslávič; and Román Mstíslavič of Volhynia was elected prince. After 1340 Galicia was re-incorporated with Poland.

The word *осомысле* has occasioned much doubt. Emendations such as *осмотромысле*, the circumspect, *остромысле*, keen-witted, are easy and obvious. Or again *смышленній* (cf. l. 7 and l. 607).

Dubenski states there is historical annalistic authority for this name; and the Volhynian Chronicle has such names as Гостомысль and Земомысль (962)

Vyázemski and Petrúševič retain *Осмомысле*, with fantastic lore as to Pythagorean significations of the Eight senses, or even the Hindu notions of the Eight faculties of man.

But in ПЕ and С the first word of the line is *Галички* acc. plur., *not* Галичкый nom. sing. masc. Further, the poet of the Слово is exceptionally well acquainted with Galician geography and defines Yarosláv's territory with great accuracy I therefore emend *Осмомысле* to *осломи о Вистл*. A mistake from *м* to *л* is easy in MS.; the rest is a scribe's natural tendency to read *мысле*, especially in view of the use of *мысль* in this text [v. *мыслию*].

The Rivers San and Vistula, were Yarosláv's Polish frontier.

Cf. my emendation to line 484 *меча*.

611. *О стонати*. The second reminiscence of the great men of old; referring to Vladímír I.

580. *отвори* ПЕ have *оттвори*, the same confusion of *Ѡ* and *о*. refers to the capture of Nóvgorod.

487. *отворяеши*. ПЕ have *оттворяеши*: the same confusion of *Ѡ* and *о*. The reference is to Yarosláv's influence over Kíev, e.g. in 1153 and 1158. The Chronicles in this decade are full of details of conflicts with Galicia.

336. *отецъ* Svyatosláv was their first-cousin; unless *отецъ* is to be taken as *батюшка*; i.e. on the supposition that as representative of the elder branch Svyatosláv is called *отецъ*; (in later Russian *батюшка*). It is easier to apply this passage to Ígor's father, Svyatosláv Ó'govič and to suppress 'грозный великий Киевский.'

205. *отня* gen. of *отень* old possessive, modern Russian *отцовскій*.

576. *отнихъ*, П. *отъ нихъ*. Weltmann reads *отонуду* thence. But the plurul pronoun can be understood, as referring to the citizens of Kíev: so I prefer П *отъ нихъ*.

The writer of the Слово, as usual, follows the Chronicle very closely. When Izyasláv returned with his Polish allies, Vséslav clandestinely fled from Kíev to Bělgorod (now Bělgorodka), forty versts away, and thence to Polotsk.

140. *паволоки* Даль cites: — *прииде Олегъ ко Киеву ко своему Князю Игорю, несый злата, и паволоки, овощи, и вина, и всякое*

узѡрѡче. A passage which must have been in the mind of the writer of the Слово. [Olég arrived at Kíev and brought his prince Ígor, gold, and woven robes (of cotton or silk), vegetables, and wines and patterned raiment]. Cf. also Nestor 844, 969, etc.

226. *Папoлoмy* from Пaмoлoмa. Vyázemski and Paucker suggest a derivation from *πέπλωμα*, and the word is repeated at line 366. This bed of green reeds has a Celtic touch, such as sometimes occurs elsewhere, e.g. in the *былины*, in Yaroslávna's lament.

Otherwise it occurred to me the word might be a corruption of *попеломъ упостла* (Little-Russian *попелъ*, Polish *popiel*); *упостле* being a double compound and suggesting *упокоивать* to lay to rest.

Пaпoлoмa cf. пeлeнa, Old Slav плѣна, Cech pléna, plína, linen and *πέπλος πέπλωμα*. Mikloziš adds Lithuanian *plėnė*; or *plėnė* thread, Lat. *pellis* and Greek *πέλλα* (skin).

500. *папорзи*. According to Sreznévski *папорзокъ* a shoulder-blade, also cuirass. According to Abicht it is a misreading for *прапорщи*, Polish *proporzec*, *proporcy*; Little-Russian *прапорець*, and the meaning requisite for the passage is something that shakes the earth e.g. cavalry with lances and pennons.

There is a word *прапоръ*, meaning standard, *прапорець* the pennon on the lance, or the lance itself. *прапорщикъ* in modern Russian stands for an ensign.

Either interpretation is satisfactory.

400. *пардуже*, according to Abicht *not* to be corrected into *пардушѣ*. The following extracts from the Chronicles illustrate this word. 964 (cited by Weltmann).

Святославъ Игоревичъ легко ходя аки пардусъ войны многи творяше. In *Ипат.* 1160 Rostislav Mstislavič on his accession conciliates Svyatosláv Ólgovič and gives him presents; including a *пардусъ* and 'два коня борза.'

It is hard to account for the *же* termination.

14. *первыахъ временъ*. It is difficult to dissociate this phrase from subsequent references to the time and date of Boyán, e.g. на седьмомъ вѣцѣ Трояни (l. 569) and the historical invocations from Vladímir I downwards. These 'first times' must mean Rurik and the first Ígor.

Also v. note *мыслию*.

759. *Пирогощей* a church founded in 1136 [*Ипат.*].

277. *Пиръ*. The metaphor is of a marriage feast: amongst the guests would be the marriage-broker, the *сваты*. Here the *сваты* are the

enemy: the hosts (i.e. the Russians) could not give any more wine (or blood) as they were exhausted, and could not draw any more from their numberless nomad foes: there was insufficient of the wine they could provide to make the festival complete, i.e. to gain the victory.

750. *плечю* gen. loc. dual плеча.

767. *поборая побарая* I emend поборючи, nom. plur. masc. pres. part. act. of побороть perfective to conquer in fight (German *erstreiten*).

395. *поволокоста* cf. паволоки *supra* поволочь to trail about; also used of clouds, облака поволоклись на Ю.З.

504. *повергоша* from повергать cast down.

401. *погрузиста, подаста* (2nd or 3rd p. dual aor.): прострошася (3rd pers. plural aor.).

119. *по добію* v. бѣды его.

680. *подвизашася* Church Slav for подвигашася. They rushed by as he galloped. I omit the second *ся*. This line has a galloping motion.

536. *подъ кликомъ*, ? read кликомъ instrumental singular. From 1067 the Pólovtsy were making serious inroads on Russian territory.

480. *подперъ* from подпирать.

710. *пожръши* жрать devour nom. sing. fem. past. part. act. имѣя is however nom. sing. masc. pres. part. instead of имѣящи fem.

768. *полки* I emend полкы acc. plur. This spelling is in Early Russian more or less optional: the nom. plur. would полци.

3. *полку* for reasons stated in the Introduction I follow the Pekárski text (as emended by Simóni). The other forms used in П show that the scribe was converting the Russian vocalization to the orthodox Cyrillic norm.

55. *поля Половецкаго*. Ипат. 1107, 1110, and 1152 give some indication of the extent of the Polovsk territory, beyond the River Sulá, containing the rivers Khorol, Psel', Golma, Vorksla, the towns Lúben, Šarukan, Sugrov; 'the land between the Vólga and the Dněpr.' v. also незнаемѣ (note).

725. *по лозію* лоза a rod, лозѣ brushwood.

139. *помчаша* мчать lay hands on, seize. The nomads travelled in tents with their families: and, judging by the numbers of the Russian princes who intermarried with the Pólovtsy (including Ígoŕ's son Vladímir, when in captivity), their maidens must have been not altogether distasteful. —The enemy had retreated behind and beyond their tents, awaiting reinforcements, and the Russians pillaged.

61. *по мыслию древу* v. note *мыслию*. Is there a reminiscence of Yggdrasil, the tree of thought? the Russian rulers down to Vladímir I retained their Scandinavian tongue and tradition.

560. *понижить* read -ити infinitive: supply *пора*: a common construction. [It is meet, time] to.....

Or else *понижите* imper. 2nd pers. pl.

180. *пороси* plural of *порохъ*, Russian *прахъ*. Observe all through the alliterations and assonances.

324. *по Русской земли* these words recur three times here: I suspect a corruption in the original MS.

195. *поскочаше* here 2nd or 3rd person singular.

136. *потопташа* топтать trample, 3rd plur. aor.

44. *потяту*. Dative: in modern Russian the instrumental is more common in this use e.g. *богатымъ быть*. *потяту* is the part participle passive of *потяти* (*потнуть*, *потинать*); *я*, as usual in Russian, standing for *ѣ*.

439. *похытимъ* or *похитимъ*. cf. *хитрый* sly. Ígoŕ tried to gain fame stealthily and without consultation. *Похотимъ* a suggested emendation would be rather tame. Cf. l. 523.

29. *Почнемъ же* a new section. The narrative starts at l. 38, Тогда Игорь...

437. *прадѣдию* *прадѣдъ* greatgrandfather.—These are some of the older Russian terms of kinship and affinity.

деверь† the husband's brother; *ятровъ* the husband's brother's wife. }
свекоръ the husband's father; *свекровъ* the husband's mother. } from wife's
[*деверь* the husband's brother]; *золовка* the husband's sister. } point of view

† For these words cf. Gk. *δαῖρ*, Lat. *levir*; *socer* *socrus*; German *Schwager* etc.

тесть—the wife's father; *теща*—the wife's mother.
своячина or *свестъ*—the wife's sister; *своякъ*—wife's sister's husband } from
шуринъ—the wife's brother; } husband's
point of view

зять—son-in-law or sister's husband.
сноха—daughter-in-law. } affinities in
невѣстка—daughter-in-law or brother's wife. } one family.

мачиха stepmother; *отчимъ* stepfather; *пасынокъ* stepson; *падчерица* stepdaughter; *племянникъ* *племянница* nephew and niece generally: but *сыновецъ* brother's son, *братанна* brother's daughter: *братанъ* first cousin otherwise двоюродный братъ.

Дядя, тетка uncle, aunt generally.
but *уй* maternal uncle: fem. *уйка*.

стрий paternal uncle: *стрия* paternal aunt.

внукъ grandson and *дядь* compounded with *пра* can denote an almost indefinite series: *пращуръ* is a great-great-great-grandfather.

These special designations do not quite exhaust the Russian vocabulary of relationship.

Cousinship is expressed by *двоюродный братъ* first cousin, *троюродный* etc.

Cousinship removed by the use of *дядя* e.g. *троюродный дядя*, *племянникъ*, second cousin once removed of older—younger generation.

187. *првородиша*. The Bulgarian forms *па ла*, and Russian *оро оло* are used with free alternation as also in the Chronicles.

718. *преклолило*. It is rare to have the perfect part. act. used as a verb without an auxiliary.

615. *привоздиту* to nail.—Is there any sub-reference to the Russian legends of Svyatogór the Earth-giant buried underground by his own weight [v. Rybnikov], to the Gogs and Magogs of the *Сказки* [v. Аванасьевъ] over whom Alexander rolled the mountains, leaving trumpet-holes through which they blare their woe? Anyhow the line rings very much like the tales of the legendary Barbarossa waiting in a cave to rise at the trumpet-sound and save his people.

Generally the writer seems to proclaim that Yarosláv I & Vladímir I held Russia in secure unity: that Vséslav even ordered and organized his principality, when it had become independent: but now there was no single rule; everyone acted with or against the enemy to maintain their own demesnes.

606. *притъку* refrain e.g. in this poem, за раны Игоревы буего Святъславлича.

338. *притрепетаъ* при renders трепетать, to tremble, transitive.

? read притрепалъ in older Russian, to conquer, attain, vanquish: cf. l. 543 which repeats the word.

Abicht suggests reading *притрена тълъ*; but 'to handle bodies' is hardly good sense.

Dubenski reads *притенаъ*, quoting from the Задонщина: и нача-ша мнози гласи трубъ ратныхъ гласити, и варгани *тепуть* (=ударяють). Миклозишъ also gives authority for this form.

658. *простре* 2nd pers. sing. simple aorist простирать extend put out: съпряже *not* from спрягать to join, but спряжить спрягчи to burn: затче, similarly затыкать заткнуть choke up. v. дотче (note). Also v. простре (note).

663. *Прысну* прыснуть прыскать 3rd sing. aor. to spirt, burst.

287. *пустыни* Unless we read пустыню, this must be taken as locative.

78 & 629. *Путивль* the principality of Vladímir, Ígoř's son, born 1173. It is here that Yaroslávna, Ígoř's wife laments. Putívl' is a town in the Kursk губернія on the River Seim.

67. *пѣснь* locative, as in older Russian, not needing a preposition. I prefer пѣснь, accusative, the reading of П. This word shows that Слово is a subsequent title, and the original was a *song* (пѣснь). But усобицѣ below continues the locative construction: unless this is N.V.A. plural. v. двѣце. So l. 18.

136. *пльхъ* П пяткъ for пятькъ is a better reading.

610. *развѣя* present part. nom. sing. masc. *лелѣючи* perhaps read *лелѣюче* acc. plural masc. of participles in *ы ущи и*, [or *я ящи я*] (nom. plur. *яще, уще; яща, уща; яща, уща*). But in Russian -учи became an indeclinable gerundive: and the strict rules of Church Slav are not observed in the Слово. Anyhow *лелѣючи* or -юча must be the accusative agreement with *корабли*: or else *лелѣючю* in agreement with *ти*, but it is easiest to reject these emendations and take -учи as the Russianized vocative: Church Slav *уць*.

469. *ранени*. I should emend *ранени* old Russian nominative plural, or *ранении*, full form.

457. *раскропити* cf. кропить sprinkle.

138. *рассушась* 3rd plur. aor. *рассовываться* disperse.

523. *расхитисте* for this verb cf. *похытимъ* (note).

242. *ратаевъ* : should be -еве regular Church Slav plural cf. *сынове* in modern Russian.

ратай a vassal who held land by military service: thus also ploughman who incites his horses. Cf. in *Задонщина* 'и въ то время... ни ратаи ни пастухи въ полѣ не кличють,' a clear paraphrase of this sentence.

20. *Ределя* v. *Мстиславу* (note).

461. *резань*. from *рѣзати*, a section 'bit.' *была* in this sentence is probably the dual in concord with its two subjects.

298. *рекоста* dual by implication: in full *брата рекоста, братъ брату*.

438. *рекосте* 2nd pers. plural. Svyatosláv intends more than Ígoŕ and Vsévolod whom he is addressing: or else, perhaps, emend to *рекоста*.

745. *рекъ Боянъ* etc. One of the most corrupt passages. These have been some of the suggestions:—

- (1) *Abicht* transpose *на*. But *находы* can only mean *finds* not expeditions.
- (2) *Abicht* read *пѣ створца* sang of the hero or actor.
- (3) *ходы* emended to *гордыни* pride: or *юдины* seasons.
- (4) *Dubenski* and others read *исходы*.

My reading is based on some of the conjectures. Certainly, transposition is essential.

The sense is: Boyán related the wars of Svyatosláv I against the the Kagan (or Kogan) of the Khozars: this Svyatosláv was killed in a fight against the Pecenegs and his skull used by the enemy as a drinking vessel. Hence *кромя* not *безъ плечю*, out side the shoulders. In l. 753 the poet of the *Слово* reapplies this quotation to Russia without Ígoŕ. Boyán not only sang of these *первыя времена* but also of those (*старое время*) and Yarosláv I [v. notes under these headings], and of Olég of Tmutarakán, the ancestor of Ígor.

I restore *азъ* to supply the sense in line 747. *з* often lapses before *ст* in the MS of the *Слово*.

Thus Boyán's minstrelsy extended back to the glories of the first ages of Troyán (Rurik and his grand-children). It is observable that Ólga the wife of Ígoŕ (the son of Rurik † 945) laments him in these terms [cf. *не крѣсити*] уже мнѣ мужа своего не крѣсити.

13. *речь* must be the noun.

80. *Речь* I read *рече* with П. against E. and C.

66. *рища* nom. sing. masc. present participle *рцетать* 'gallop.'

495. *Романе*. Романъ Мстиславичъ prince of Galicia. In 1168 he was prince of Nóvgorod. In 1173 on his father's death he took over the principality of Vladímir Volynsk and was for fifteen years occupied with the defence and maintenance of his lands against the Yatvyagi and Lithuanians. His career is most interesting after 1187 the date of the death of Yarosláv of Galicia. Román made a bold bid for the sovereignty of Galicia, and in 1202 took Kíev and set up Ingvar Yaroslávic (q.v.) as sovereign. But these details of a romantic life do not come into the purview of these notes. He was murdered by the Poles in 1205.

If Korš's emendation of 'ва съ уемь' holds good, and there is authority for the fact that Yaropólk (paternal uncle of Román) was Ígoř's maternal uncle, thus making Ígoř himself related on the mother's side it seems certain Романъ Мстиславичъ must be the hero mentioned in this passage; possibly Мстиславъ is his son.

As the reference may be to Романъ Ростиславичъ but less probably, I append a note on him as well.

22. *Романови*. I. The Old Slav (and Polish) dative single in *ови* (*ѡви*) is common in this text.

II. This is Román Svyatoslávič of Tmutarakán, the grandson of Yarosláv I. Like many other Russian princes he was in alliance with Pagan foes against the head of the house. In 1079 (v. Nestor *sub hoc anno*) he advanced with his allies as far as the river Voin [in the principality of Pereyáslavl']. Vsévolod I (who ruled at Kíev) met the army near Pereyáslavl', and made peace. Román went back with his allies and was murdered by them: and 'his bones still rest in that hostile soil.'

495. *Романъ Ростиславичъ* the son of Rostíslav Mstíslavic, prince of Smolénsk and Grand Prince of Kíev. In 1151 he aided Izyasláv Mstíslavic to save Kíev from Yúri Dolgorúki and defended Černígov. In 1152 he came to the help of Izyasláv against Svyatosláv Ólgovič; in 1154 was elected to be prince of Nóvgorod, but expelled that same year. In 1158 he assisted Rógvolod against other princes of Polótsk and in 1159 took the part of Svyatosláv Ólgovič against Svyatosláv Vladímirovič; in 1169 was amongst the army that, under Andréy Bogolyúbski, sacked Kíev. Andréy set Román on the throne of Kíev but deposed him two years later and banished him to Smolénsk. By 1177 Román had regained Kíev; but in 1177 Svyatosláv Vsévolodovič (celebrated in this poem) once more

banished him to Smolénsk. The Chronicles praise Román for his peacefulness, charity and piety, and at Smolénsk Román seems to have been a thoughtful ruler. "He was very powerful but hated war, and only waged it perforce." He died in 1180 [Ипат.] 'And all the men of Smolénsk bewailed him, remembering his kindness of heart towards themselves; his sons wept for him bitterly; tear flowed down their faces.....' Román lost all his possessions in his efforts to improve Smolénsk, and died in poverty, and the citizens had to subscribe for his funeral rites.

510. *Росу*. Рен is as good. The Roś is a stream near Kíev, frequently mentioned in the Chronicles, e.g. 1151, 1187. The Sulá is near the Roś.

711. *ростре* разстереть to grind. v. l. 658.

732. *рострѣляевъ* 1st pers. dual present: future sense. v. note l. 437.

56. *Русици* Instrumental plural (soft form): the sons of Russia, with the patronymic *иѣ*, Русичь.

Русь. The historical meaning of this word has varied.

At first it designated the Norse invaders of the Slavs: to this day the Finnish *Ruotsi* stands for Swede. The conquerors were thus distinguished as *Русь* from their subjects; as appears from Constantine Porphyrogenitus, (911—945), who [De adm. imp. cap. 9] in naming the rapids of the Dněpr, gives their designations *ῥωσιστί*, in Norse, and *σκλαβιστί* in Slav. The country was in Greek called *Ῥωσία*.

As the conquerors merged with the natives, and adopted Slav speech, the word *Русь*, was first applied to the governing classes, and then to the Kíev district, not to Suzdal, Nóvgorod, or other outlying dependencies and colonies.

In the reign of Alexis (1654—1670) the modern name *Россія* first came into use, being modelled on the Greek form: variants such as *Русія* also appear. The adjectival form is still *русскій*, *россійскій* being only used in official documents.

116. *рци*. Church Slav imperative 2nd pers. sing. *речи*: equivalent to the Russian *словно* like.

469. *рыскають* plural verb with collective, as always.

618. *Рюриковы Давыдовы* i.e. Rurik and Davyd Rostíslavič q.v. The Rostíslaviči contested Kíev against Svyatosláv Vsévolodič and the Ólgoviči; and there was eternal discord.

465. *Рюрикъ Ростиславичъ*, son of Rostíslav Mstíslavič, Grand Prince of Kíev, and great-grandson of Vladímir II is first mentioned about 1157 as Prince of Ovruč. From 1159—1169 (when his father died), his name occurs in many small civil fights and feuds. In 1169 he joined in electing Mstíslav Izyaslávič to the throne of Kíev, and made an expedition against the Pólovtsy; in 1170 he was in the army of Andréy Bogolyúbski that sacked Kíev: and was set up as prince of Nóvgorod, where the free atmosphere did not suit him, for in 1174 he was back again at Ovruč. Andréy Bogolyúbski suspected him of being implicated in the murder of his brother Glěb Yúrevič (v. Introduction II §13) and wanted to purge Southern Russia of the Rostíslaviči: Ryúrik seized Kíev in 1174, but was compelled to retire to Bělgород, on the approach of Andréy with a formidable army. In 1177 he made an unsuccessful foray on the Pólovtsy—he had married a daughter of the Polovsk chieftain Beluk—and resigned Kíev to Svyatosláv Vsévolodovič Černígovski ‘not wishing to devastate the Russian land.’ In 1180 Svyatosláv was again in flight beyond the Dněpr, and Ryúrik reoccupied the throne; but resigned it anew for ‘he loved peace more than war and wished to live in brotherly love.’ In 1183 he with Svyatosláv, the Grand Prince, defeated the Pólovtsy, and, on Svyatosláv’s death in 1154, finally succeeded to the throne: to be dethroned again, and die at Černígov in 1215, after some further years of similar family feuds and raids on the nomads.

489. *Салтани*. Generally taken as a variant of *Султани* Sultans. But there is little trace of the Arabic form in *salтан* being found in Russia at this date; and there would not be a plurality of sultans to chase *behind* Yarosláv’s territories. I suggest reading Салътани, the men of Salatyn, a reg on in the Lower Tátra, the mountainous district whence came the barbarian auxiliaries such as the Торчакі v. *съ Тамраны*.

Note за землями in the instrumental defining Салътани, and not governed by the verb.

106. *свистъ звѣринъ ... стазби*. A passage over which there has been much dispute. Unless emended, it makes no sense. It is omitted in E, but translated in the version annexed ‘a noise of beasts arose in their lairs.’

Abicht’s restoration is свистъ звѣринъ въста; злыи Дивъ etc.

Weltmann: свистъ звѣринъ въста, абы Дивъ, commenting that the sudden attack of the Russians disturbed the enemy, who with shrill horns gave the alarm.

I suggest, as less violent, to read:

Свистъ звѣринъ възста;

зъвы Дивъ кричють врѣху древа.

зъвы being the present participle active of звать.

82. *Святлий*. This may be a title; e.g. in the treaty of Olég with the Greeks (912 A.D.) the subordinate princes are called *Святлия Князья*.

233. *Святой Софии* undoubtedly confuses the burial-place of Izyasláv Yaroslávič, Svyatopólk's father, also slain at this battle with that of Tugorkán. Izyasláv amid great weeping was taken by Yaropólk his son, prince of Vyšegórod, to the Church of the Holy Mother of God at Kíev. Nestor LXX].

v. СЪ-ТОЯ же.

22. *Святъславичю*. The ѣ is sounded. In Older Russian чю and not чу is regular.

351. *Святъслави* i.e. Svyatosláv III Vsévolodovič, first cousin of Ígor'.

336. *Святъславъ*. If this stands for Svyatosláv Ól'govič, Ígor's father, the following brief account of his career is apposite. Svyatosláv Ól'govič, the grandson of Svyatosláv, about the year 1137 was invited by the citizens of Nóvgorod the Great to be their prince, a position he forfeited in 1138, and could not maintain on a subsequent attempt in 1140. On the accession of Vsévolod Ól'govič his brother to the throne of Kíev, he attacked Andréy Vladímirovič to expel him from the principality of Pereyáslavl', and was repulsed. In 1142 he and his brother Ígor' were discontented with the shares allotted by Vsévolod Ól'govič, who would not give them Nóvgorod-Severski nor the land of the Vyátici. So they allied themselves with the princes of Černígov, and under this compulsion Svyatosláv obtained Černorítsk and Kletsk. In 1146 Vsévolod died, and was succeeded by Ígor Ól'govič, who was soon expelled by the citizens of Kíev; and Izyasláv Mstíslavič (his second cousin once removed) replaced him.

Hereupon Svyatosláv in alliance with Yúri Vladímirovič of Súzdaľ (his second cousin and uncle of Izyasláv Mstíslavič), Vladímír of Ryazáň and Berládnik, the exile from Galicia, attacked Izyasláv, who found allies in the Davydiči of Černígov. Again Svyatosláv almost failed; *but, in alliance with the Pólovtsy*, he enforced peace. In 1147 Ígor', his brother, was murdered at Kíev. Fighting broke out anew: Svyatosláv and Yúri expelled Izyasláv from Kíev; and Svyatosláv was assigned the territories of Kursk Посемье (the country round the river Seím or Сеѣмъ), Snov and Slutsk; and Yúri held Kíev for Súzdaľ, until the great defeat on the river Stugna (v. note не тако-ли); he fled after this battle, and Izyasláv Davydovič was instated at Kíev, and gave Černígov to Svyatosláv of his own good grace: but this did not purchase fidelity, for Izyasláv Davydovič attributed to Svyatosláv a defeat at the hands of Yarosláv the King of Galicia, and had to quit Kíev.

Svyatosláv then attached himself to the next ruler at Kíev, Rostíslav, the brother of Izyasláv Mstíslavič; but veered round again to Izyasláv Davydovič on hearing, that Andréy Yúrevič, the powerful monarch of Suzdal, was prepared to support this claimant.

Svyatosláv died in 1165.

These details illustrate how all through medieval Russian history there was no patriotism. Collateral inheritance, assignment of territories for life, uncertainty of tenure, made these princes careless of everything save their own advancement, and Svyatosláv, his father Olég, and his son Ígorí, the hero of this tale, were all equally ready to assail or to utilize the pagan invaders. When the Mongols were established at Saráy (near Pereyáslavl'), servility was added to the vices of disunion.

These details also serve to confirm that the reference in the text is to Svyatosláv Vsévolodovič, the prince of Kíev, and to his campaign of 1154, and that отецъ must be interpreted батюшка. I think грозный великий Кíевскій a marginal gloss interpolated.

208. *свичая, обичая* something like ἤθεσιν ἔθεσιν. Generally compare the prose narrative in Ипат., which confirms this account of Vsévolod's prowess.

446. *Се зло* a line difficult to construe.

If княже is adjectival, it is forcing a possessive adjective too far to make it mean 'the evil proceeding from the princes,' or 'the misfortune of the prince'; and, farther, if неспособіе be predicative, it must be in the dative or instrumental.

To read княжемь for княземь dative plural does not make things much easier.

I suggest, *се зло, княже ми, не пособімо*: with all the more confidence, in view of the assonance of Рима *infra*.

It is also possible to read *нъ се зло, княже ми, не по собн*: i.e. but this woe, my liege, stands *not alone*; ... for they are crying out at Rim.....

48. *синею Дону*.

- I. The gen. masc. sing. of adjectives is regularly *οιο ειο*, as in Church Slav: not *ιιο ιιο* as in modern Russian.
- II. The genitive in this sentence seems to have the general distributive meaning of the Homeric use: e.g. Iliad. X 352; and, negatively XVII 372: *αί γάρ τε βοῶν προφερέστεραι εἰσιν ἐλκέμεναι... νειοιο βαθείης—νέφος δ' οὐ φαίνεται πάσης γαίης*.
- III. The Don was well beyond the bound of 'Русь.'

61. *склча* present part., nom. sing. masc.

76. *слава*. This personification is used throughout the Слово: the opposite quality is обида, *ὄβρις*. For a full note v. l. 288.

763. *Слава Игорю Святъславича-а* in E; *вличь* in П. This points out to a difficult reading in the lost MS.; I accept Святославичь, taking these forms as vocatives not datives.

135. *славы* This phrase repeated from l. 99 makes it doubtful whether *славы* should not be read in the first passage. But the meaning is the same.

63. *славы*. Dubenski suggests altering *славы* to *славьи* from соловей nightingale. I prefer the text as easier sense.

643. *Словутию*. Abicht Weltmann and Dubenski Maksimovic and most of the commentators agree that *Словута* is the Cossack name of the Don: perhaps the word should be *spelled* *Славута*. The word is here used to personify the rivergod and give him a patronymic. Yaroslávna here speaks of the victory of Svyatosláv Vsévolodič over Kobyák for notes on which v. line 345.

311. *смагу* *смага* Little-Russian for жаръ heat, also drought.

664. *сморци* generally taken to be nom. plural: cf. сумерки суморокъ darkness; cf. мракъ *idem*: in Church Slav сомракъ.

607. *смысленый* Vyázemski reads *смыслену*. The emendation is welcome but not necessary.

404. *снесся* The sense requires *възнесся*. Cf. Задонщина 'Вознесся слава Руская по всей земли.'

583. *снопы* for this metaphor of sowing and reaping cf. l. 257.

732. *соколча* i.e. Vladimir, Ígoľ's son. Vladímir did in fact marry Končák's daughter.

386. *соколома* dat. dual. *приѣшали* perf. part. active having been unhorsed, going on foot. Notice the alliteration.

153. *соколу кречету* probably references to Polovétski chieftains so called.

Газъ and *Кончакъ*. Both of these are historical, v. Introduction; but it may not be fortuitous that the Codex Cumanicus provides emblematic meanings to their names *Cosac* [c=k] the vigilant, *Кончак* the envious. If my reading of Карнайжля (q.v.) holds good, such plays on Turanian words would not be out of place, especially as the friendly intercourse with the tame Pólovtsy, the Pečenegs and the Берендичи, the constant intermarriages must have made Cumanian familiar. Thus, too, there is a play between бѣсови (q.v.) *devilish* and бусова (q.v.); cf. one leader of the Pólovtsy in the Chronicles called Козель Сотонаилъ the Goat Satanson!

306. *Соколь*. Either Ígor, in which case птиць must be the enemy; more probably the enemy, who has led Ígor and his men into captivity. бѣя pres. part. masc. sing., cf. скача.

391. *солнца*. The simile of the heavenly bodies is common in this style. Cf. the death of Olga, Nestor 6477=969: 'She was the baptist of Christian land, like the dawn before the sun: like the gloaming before the light, like the moon at night-time.'

The suns are Ígor and Vsévolod; the стѣпна (столбъ is also declined as though it were столпъ) stand for Svyatosláv Ól'govič, Ígor's nephew, and Olég, the younger son of Ígor. Vladímir Ígorevič accompanied the expedition: but the obloquy may be supposed to cover both.

656. *солнце*. This passage rings like a Pagan hymn to the Sun-god.

754. *Солнце*. The last jubilant section of Part III the deliverance of Ígor. All the omens are good: the sun is *not* obscured: the maidens of Galicia sing, not the mourners.

363. *сонъ*. It is curious that the Slavonic languages, with three different words for sleep (дремлять, спать, снуть) have no expression for 'dream': not even such a secondary form as the Latin *somniare*.

49. *спала*. This passage has been the occasion of many conjectures. Abicht reads слава, a violent alteration. Certainly спала from спать to sleep or спасти, спадать to fall is unsatisfactory.

I suggest спаля, and translate accordingly, for палить to burn; cf. Chronicles Ипат. 1180 располѣся гнѣвомъ (where the Chronicle here drops into a poetical style, not unlike the Слово) he was incensed with anger. If so, there is no reason to change похоти from похоть lust; and the imperfective verb спаля, [спали perfective] followed by заступи (perfective), suggests an inceptive, and would make a very good contrast.

Искусити may be taken literally to taste, like кушать, and the genitive is partitive, as modern Russian пить чаю. So испити, a few lines lower.

71. *стады* instrumental plural.

30. *Старою Владимира.* i.e. Vladímir I. Владимиръ -мѣрь is the older and better authenticated form.

442. *стару.* Cf. note to *отецъ* as to Svyatosláv's seniority. As the generations at this stormy time went he was an oldish man; as far back as 1141 his father had given him Turov as his княжество. He died in 1194.

2. *старыми словесы.* I. The instrumental plural of feminine nouns and adjectives regularly takes the termination *-ми* as in modern Russian: but masculine nouns have the older form *и* (soft) for the nominative plural—e.g. облакы—(in soft nouns *и*) for the instrumental plural. *Словесы* an old *с* noun: like *коло* wheel *колесо*.

II. The 'old diction,' must, as Abicht says, refer to the skilled artistic poetry of the epists, as compared with the loose style of the writers of the *былины*, with their free metre.

Dubenski says with great probability that *старый* in the *Слово* always means the days of Vladímir I.

761. *старымъ княземъ* [dat. plur.] etc. Cf. usual end to ballads:

молодымъ людямъ на удивленіе,
а старымъ людямъ на утѣшеніе.

426. *свористе.* One might expect *-ста* dual. But the thought may be generalized to include Ígor's associates.

Cf. *рехосте.* [note].

391. *стлѣна* Bulgarian form: the Russians call the false sun that appears at a time of keen cold *пасолнице* (German *Nebensonne*) *пасолнице съ ушами* with ears: when there are several such reflections *пасолнице столбовое* or *столбы*: *столбы* is also used for the Northern Lights, e.g. *столбы на небѣ къ холодамъ*, the flaming columns.

705. *стрѣжаше* 2nd pers. sing aorist *сторожить* *стрѣжить* *е* must mean *hit*: *его* is required. But I leave 'e' taking it, as the old Slav acc. masc. sing. *и* or *е* cf. *и* he.

472. *стремень* read —я the dual to agree with *злата*.

175. *Стрибожи внуци*. This description of the winds has a very classical look: but, to elaborate this obvious simile, might be out of place; as classical traditions do not obtain elsewhere. Stríbog was the god of the winds.

Стрикусы v. утръже.

711. *струи* acc. plural *стругъ* barges.

The alliterations in this passage are very strong.

147 & 574. *стружие* a plane [Abicht] or smooth shaft *стругъ* a carpenter's plane: also a barge: ? here a silver model of a barge: ? derivation from *остро оружје* a sharp weapon.

There is no authority for this word, meaning a lance; but the derivation *остро-оружје* (Mr. A. P. Goudy) is almost certain: and the investiture of the throne of Kíev was conferred by a symbolical dubbing with a spear [Abicht].

138. *стрълами*. Instrumental of comparison *Стугна* v. *На тако ли*.

692. *студеную*: *студа* cold are southern words: cf. Čech *studený*: the Слово often disregards Northern forms such as *холодъ*.

216. *стунаеть* v. note on Olég Svyatoslávič. *златъ стремь* a symbolic ceremony of coronation, as also l. 574 the touching of the prince with a spear.

78 & 146. *стягъ*. O. Norse *stǫng*, Swedish *stång*, a bar, pole. Here used for the standard.

181. *стязи маголють* the fluttering of the banners was taken as a as a prophecy or omen.

So in *Задонщина* 'стязи ревутъ, хоругви акн живи пашутся.'

485. *суды, рядя* present participles. In this series of participles *подперъ* is perf. act. part.; *заступивъ мечавъ* aorist participle, the latter imperfective, the former perfective: all of them nom. sing. masc.

531. *Сула*. The Sulá was the frontier river between Russia and Polovsk land: it was stained with blood.

The Dviná (on which Pereyáslav¹ lies: the river Polota falls into it at the town Polotsk) is here said to flow sluggishly: for the old heroic days are forgotten.

At this point the poet begins to point his moral from the history of Polotsk. This outlying district became a descendible удѣлъ as early as

the reign of Svyatosláv II; although the other princes (v. the note on Vséslav) contested the claim: Vséslav Bryáčeslavič held his ground against all odds. This branch of the family thenceforward was independent: and the people may have been different, for Nestor in describing the early Slavs, states that they took their names from the streams and instances the Полочане. v. l. 75.

504. *Сулиця* a kind of lance or mace.

136. *Съ зараня*. The poetical detail of the engagement very closely agrees with the prose narrative, though derived from independent sources, as the variance in the names of the rivers etc. shows.

250. *Съ зараня*... The poet resumes the direct narrative of the battle.

432. *съ Моуты* etc. It has always been supposed these are tribes under the dominion of Yarosláv of Galicia. Their names are mostly unrecorded.

I. *Моута, мюота* abstract collective noun; forces (*мочь posse*).

II. *Татраны*. Татранинъ clearly a man from the Tátra, the highest peaks in the Carpathians.

III. *Шельбиры*. I cannot trace this name. The termination бир быр points to a Turkish origin. Vyázemski cites a Polish word Szálbierz meaning rogue, and in the government of Írkutsk a verb ошальберить meaning to strike.

Melioránski cites a Kalmyc word *Šilbýr*, a long whip. However, Шельбиринъ must be congener with the remainder of the series.

IV. *Топчакы*. This word has an unmistakeable Turanian form: cf. Cumanian *toprak* corn; or [Меліоранскій] a certain sort of horse (*topčak*). But I suggest identifying them with the inhabitants of Topczewo a village in the province of Grodno, 20 verst from Bielsk, or Topczykały a village seven miles from Grodno.

V. *Ревуы*. E. and C. read неъ not и съ. But this is probably a slip for и съ. Ревугъ looks like *Rewuca* in the Slovak country in the county of Gömör (Hungary) on the South side of the Tátra mountains. In German this place is called Rauschenbach [cf. ревътъ, ревуть roar]; there is also a Rewucza in the county of Liptau. The *Słownik Geograficzny Królestwa Polskiego* also mentions a place *Rewucha*, all more or less in the same region.

VI. *Ольберы* Cf. *Инат*. 1159 Yarosláv of Galicia is attacking Kíev, and despatches a messenger to Mstíslav at Belgorod, who that night sent a reply through Olbyř Šeroševič.

There might be a connection with алаборить to make a disturbance.

In the Polish gazeteer, there occurs a village called Ołbierzowice in the Sandomir county: owned in 1627 by Marcin Szitko Olbyerz, on the left bank of the Vistula, 196 kilometres from Warsaw.

The name of a Turanian tribe mentioned in 1151, *Отъперълюеве* seems not dissimilar.

These historical facts sufficiently identify the Ольберы. The patronymic explains the difficult word Шерешеры v. *ты бо можешы*.

On these grounds I reject Melioránski's conjecture of the Mongol *ölybýr*, weak ill.

VII. As to Шерошевичъ, cf. Szereszów, a hamlet on the river Lśna 168 versts from Grodno, or Szeryszor, a stream in Bukowina or Шершневка a village on the Sulá, 10 versts from Luben in the province of Poltava.

229. *Съ тоя же Каялы* etc. A difficult passage, certainly corrupt, as повелѣя makes neither sense nor grammar.

Svyatopolk. Musin-Puškin in his note in II does not know which Svyatopólk. It cannot be Svyatopólk I Vladímirovič, [born 980, succeeded Vladímir I 1015], who had Polish sympathies, and was an unpopular ruler (called *оканьный* for his tyrannies in the Chronicles), as the writer of the Слово traces his history forward.

Svyatopólk II Izyaslávič, the grandson of Yarosláv I, was born in 1050, and died in 1113. In his father's life-time he held Nóvgorod and Túrov, and in 1093 Vladímir II resigned to him the throne of Kíev, as being of the elder branch. He took part in the blinding of Vasil ko Rostíslavič. Svyatopólk and Vladímir worked together very well, and repeatedly defeated the Pólovtsy.

In 1094 Svyatopólk married the daughter of Tugorkán, the Polóvsk leader: but was still severely impartial against the national foe, for in 1096 he and Vladímir won a victory on the Trubež, where Tugorkán was slain.

This being so, there seems to be no reason to alter Свѣтополкъ to Ярополкъ; (Yaropólk Izyaslávič the prince of Vyšegórod, murdered in 1086 by the Rostíslaviči), and, accepting *отца*, to make verses l. 229...., refer to the death of Izyasláv at the battle of Nezatin.

Каялы can be retained as implying the home of Tugorkán, far beyond the river on which Ígoř is fighting.

Grammatically something must be done.

Petrúsevič reads *повелѣ бяше тѣстя*; Vyazemski *повелѣ яти тѣца*; the latter is the nearer to the original.

In the Густинская Лѣтопись 1096 we read: Убиенъ же ту и Тугорканъ тѣсть Свѣтополкъ; его же аки *тѣстя и врага повелѣ взяти* Свѣтополкъ и везти до Кіева, и погребѣ его на Берестово на распутияхъ на могилѣ. (Tugorkán was there killed. He was the father-in-law of Svyatopólk: but, as his father-in-law and foe, Svyatopólk

bade him be carried to Kíev and buried at Beréstovo at the cross-roads); and the same words almost are found in Nestor 1096 [взя яко тѣтя своего и врага]; and the direction of the other road (to the Monastery) is stated).

There can be scarcely any doubt the passage refers to Tugorkán, not to Izyasláv who was slain at the battle against Olég in 1078.

One other reading, Karamzín's, посѣчь, 'after the battle' for повелѣ is too violent.

In interpreting this passage; *either* it refers to Izyasláv, in which case отца may be retained, but Святополкъ must be read Ярополкъ, *or* to Tugorkán in which case отца must be read тѣтя or цтя. In any event, as СВЯТЪЙ is an inflection alien to the grammar of the Слово, I would regard къ СВЯТЪЙ Софїи as a marginal gloss, subsequently incorporated.

I therefore suggest reading и повелѣ яти тца своего.....

Petrúsevíc gives the authority of the Троицкая Лѣтопись 1216, 1217 and 1408 for the forms тцю тца for тестю тѣтя; and Vyazemski cites цтемъ.

Alternatively I suggest (with Weltmann) и по валѣ я тца своего and took his father-in-law in the fight.

Cf. Čech *valeno deň, valeno deň vterí* [cf. Слово l. 269 and 270 бишася день, бишася день другїй] and Russian свалка a fight.

417. *сыновча* i.e. nephews, *brother's sons*. This puts Svyatosláv on account of his age in the position of дядя uncle, a term of respect. Svyatosláv was a first cousin. Dual verbs all through, down to створиете.

432. *Татраны* v. съ Могуты.

726. *тектомъ* опоматороеіс v. клетомъ.

374. *теремъ* теремъ the medieval Russian term for a mansion or palace; probably from *τέρεμνον*.

815. *ти* an 'ethic' dative, as in Latin: 'as you know': cf. development from Homeric *τοι* originally dative of *σú*.

369. *тлжковинъ* Russian толкачъ a vagabond, толкать to roam. Cf. Nestor (907) Иде Олегъ на Грекъ, Игоря оставивъ Кыевъ, поя же множество Варягъ и Словѣнъ и Тиверци яще суть толковины [i.e. nomad Slavs].

384. *Тмутороканя*. The only accessible way to Tmutarakán would be to strike North by the Russian settlements, and so South; all the South side of the Dněpr,—all of the modern provinces of Yekaterínoslav, the Don Cossacks and most of Vorónež was hostile territory.

247. *то было...* After this the poet resumes the direct narrative of the battle, and re-introduces the subject (сидей... l. 249).

414. *тогда*. This adverb heads a new section of this intermediate portion. Evidently, as Sederholm thinks, the poem was written in two parts: the third section being additional. The note in this second part is mourning at defeat: се ли створисте.... жадни веселиа etc.

The lament of Svyatosláv begins: followed by an appeal for help to contemporary princes.

38. *Тогда Игорь* etc.—read възрѣ—Cf. Ипат. 1185. Игорь же възрѣвъ на небо и видѣ солнце стояще яко мѣсяць... (Ígoř looked up at the sky and saw the sun standing like the moon). For the date of this eclipse Abicht's note is instructive. He collates the Chronicles with modern astronomical data, and assigns the hour and day at 3.50 p.m. Moscow time Wednesday 1st May 1185.

Weltmann quotes another Chronicle, which accentuates the detail: солнце учинилось яко мѣсяць, изъ рогъ же его яко огонь горящъ исходяше: 'the sun became like the moon; and out of his horns, a burning fire issued': a good description of the corona at a total eclipse; and also illustrating порасоста l. 392.

68. *того (Ольга)*. Both П and Е bracket Ольга (Олга). Dubenski asserts that Musin-Puškin said it was his own explanatory gloss.

Ольга looks like a gloss incorporated in the text, and there seems no object here in insisting on Ígoř's ancestry. But Olég Svyatoslávich was associated with Vséslav, to whose court Boyán apparently belonged. So that the gloss may have been intended to explain what was Boyán's generation:—i.e. if it is a gloss *того Ольга* is in any case rather prosaic. I had rather cut out *того Ольга внуку* as extrinsic to the original text from which Musin-Puškin copied. v. Introduction on Boyán and Troyán. The variants пѣсь, пѣснѣ have already been noted, and the same remarks apply. What follows is an adaptation or imitation of Boyán's style.

218. *То же звонъ....* a corrupt passage.

I. звонѣ is applied to the sound of bells: the citizens of Tmutarakán had been summoned to a вѣче or assembly.

II. Ярославъ must be amended Ярославль or Ярославъ. As Yarosláv was the father of of Vsévolod and Svyatosláv and grandfather of Olég: the latter emendation is easier and makes sense.

III. Svyatosláv (1027—1076) was the third son of Yarosláv I and Vsévolod (1030—1073) the fourth. In 1054 he received Černígov. He was a notable and capable prince. Vsévolod received Pereyáslavl' in 1054.

IV. Olég Svyatoslávič became a изгой, a grandson without patrimony, the удѣлы being descendible or, rather, assignable laterally. In 1076 we find him expelled from Vladímir Volýnsk (the principality of that name) and departing to Tmutarakán. Vsévolod (v. preceding note) promoted his son Vladímir to Černígov.

Hence, with Wiener's translation, I transfer сынъ Всеволожь to the next sentence, to Vladímir II to whom it refers: and the meaning seems to be 'Yarosláv who justly gave to his son Svyatosláv the city of Černígov, heard Olég's appeal, though he had died.' Vladímir shut his ears to the cry of justice: and would not admit that Černígov was a descendible fief of Svyatosláv, whose faction took its name from Olég, (the Ólgoviči) and frustrated Russian union.

598. *тому*. This miraculous gift of hearing—cf. то же звонъ слыша давній великій Ярославъ l. 218 implies, I think, not magical gifts, but extent of sway. It is a pardonable echo of the exaggeration of the boast of speed of Vladímir I, who posted from Černígov to Kíev in a day.

10. *то растпкшется*. This passage has been endlessly controverted: but taken in connection with line 61 по мыслену древу, the meaning is clear. [Some commentators read мысю, mouse, interpreting мысь as бѣлка squirrel, so as to complete the sequence of animals, whilst Abicht conjectures мыслию an inversion of славию, nightingale].

Boyán's thought soars on the tree of knowledge [into which something of Genesis, and something of the Scandinavian Yggdrasil may have entered], swifter than wolf or hawk. He used to send out his ten fingers on the strings of the гусли, the Russian harp, like warriors or hawks on a flock of swans—here as elsewhere always associated with music;—and the strings he touched sang of themselves.

As a modern parallel, cf. the opening of Обломовъ:—
“Мысль гуляла вольной птицей по лицу, порхала въ глазахъ, садилась на ... губы, пряталась во ... лба”

586. *тоць токъ* threshing-floor [also stream].

282. *трава* Nature, as before sympathizes with the Russians.

Троянъ v. ll. 66, 209, 569 and Introduction.

3. *трудныхъ* трудъ according to Vyázemski and Weltmann is here equivalent to ἄεθλον or πόνος, e.g. the seven labours of Heracles.

368. *трудомъ* with Weltmann, I emend трутомъ, трутъ, Serbian трут from тереть, dust: cf. Russian труха chaff.

692. *труся* *трусѣть* to strew; *трѹсѣть* to fear.

662. *тугою* notice the alliteration. Church Slav *toğa* and *tağa*: so connected with *тяжесть* heaviness, solidity.

260. *тугою ездоша*. Abicht reads *тугы* pl. nom. This would make better sense: otherwise an impersonal subject must be supplied for the plural verb. But good sense is obtained by taking *кости и кровь* as the subject: the harvest was grief.

274. *Ты за брата* dual noun and verb. These concluding lines are fine in their severe restraint.

162. *туча*. It seems inevitable to read *тучи*: but Dubenski retains *туча*: я being the regular O. Slav. Nom. plural of feminines in *-жда*, *-жа*, *-ша*, *-ча*, *-ца* and *-ца*, and *-ыня*.

572. *Тѣ* or *тѣй*. The poet continues the contrast to the modern degenerates and enlarges on Vséslav and Vladímir I.

369. *тѣщими* empty. The Russians emptied their quivers of arrows to carry the booty.

462. *Ты бо можеши*. One of the most difficult sentences. *по суху* certainly points to a contrast of Vsévolod's feats on dry land.

Живыми is omitted in E and C and may be a gloss inserted to explain *шерешеры* as living objects.

Шерешеры ἄπαξ λεγόμενον the meaning is unknown.

I. Leo Wiener translates as a term for the tubes containing Greek fire.

II. Vyázemski explains as a device for catching fish cf. *шересперь*, *шерехъ* 'chub.'

III. Abicht cites the Arabic *šuršar*, the plural of *šariširu*, a small bird a little larger than a sparrow; and thinks the passage like living sparrows.

IV. Melioránski says the word must mean some implement with which they throw, not out of which: and cites the Persian *tirčar*, a device to hurl metal weights or tubes with fiery substances, i.e. 'living fire.'

V. If the word is a simile, it might be a corruption of *шершеньми* like living hornets.

VI. It seems impossible not to associate the passage in *Плат.* 1160 mentioning *Олбырь Шерошевичъ* v. note to *съ Могуты*.

VII. On the other hand, if the word means a tribe, the Magyar *sérés* [s=š], to worry, suggests an easy derivation.

It is all mere conjecture. Personally I incline to reading Шерешеры as съ Шерешеры [the съ being mute] and identifying them as tribes deriving their name from the stream Szeryszor; v. съ Могуты. It seems more in style; for the feats of Vsévolod are being cited to flatter him.

If so, the reference must be to a campaign against the Glěbovy, princes of Ryazán, and I divide удалыми into удалы ми, making *ми* ethic dative, and the удалы сыны object.: сыны being the Russian nom. acc. plural.

Iziasláv Glěbovič the son of Glěb Yúrevič and nephew of Vsévolod of Suzdal took part in the expedition against the Bolgars and was slain beneath the walls of their Great City. This loss paralysed Vsévolod's energy, and rendered the operations ineffective.

But the Glěboviči referred to in the text must be the descendants of Glěb Rostíslavič, the son of Yarosláv Svyatoslávič. These were the Princes of Ryazán. At the beginning of the reign of Svyatosláv Vsévolodovič, there were differences between Svyatosláv of Kíev and Vsévolod of Suzdal about Ryazán. Vsévolod Yúrevič conquered the Princes of Ryazán, who swore fealty to him. In 1180 Svyatosláv Vsévolodič of Kíev with Yaropólk Rostíslavič set out against Vsévolod of Suzdal to recover *his* son Glěb [i.e. Svyatoslavič] (whom Vsévolod had imprisoned) and conquered Vsévolod at the battle on the river Vlena. On this occasion he conciliated Vsévolod Glěbovič of Ryazán.

But Vsévolod of Suzdal still had an old score to exact from Ryazán, culminating in 1206 when the citizens of Ryazán abandoned to Vsévolod's clemency the last of their princes and all the princely house, and, after a further revolt, saw their town burnt and themselves transplanted to Suzdal,—a curious anticipation of the Moscovite policy which destroyed and transported Nóvgorod and Pskov in the same fashion.

115. *тѣтѣи*. Sederholm has a note specifically mentioning the weird sound produced by the rough ungreased wheels at a distance on the plains, and says this comparison is not inapt.

334. *убуди*. This must be corrected to *убудиста*, dual verb. Abicht reads *убыли*, a very violent emendation.

245. *уедіе*: should be *уѣдіе*, to eat partially, to nibble at.

285. *Уже бо* The second part of the song begins: a series of reflections to bridge over the time of Ígoŕ's capture and escape.

712. *Уношу*. The root *ун-* for Russian *юн-* young seems to be the older.

361. *Уныша*—a fresh section of this episodic part of the action. Svyatosláv Vsévolodovič, the Grand Prince of Kíev, dreams the disaster that has befallen his first cousins. The *boyárs* answer him, and Svyatosláv then utters the first lament.

360. *Уныша* Cf. унылїй weary, despairing.

377. *У Пльньска*.... One of the corrupt passages in the poem. These are some of the suggested readings: all rather violent:

бѣша дѣбрь, Кыяне [= Кіевляне] же сышли...

бѣша дѣбрь кисаню и ни сошлю....

не бѣседѣ бръкисаху а несошася

- I. Пльньскъ is a city in Volhynia.
- II. болонье, блоня a tuberous growth on a tree by a river-bank; low-lying meadow-land by the bank; Ипат. 1169 на болоньи отъ Днѣпра.
- III. дѣбрь a dale covered with forest.
- IV. *Кисаню* generally taken as a proper name: but unrecorded. It is probably instrumental sing. of *Кисань* fem. abstract root. *кис* sour: connected with *квасъ* (old Slav *кысѣ*) Polish *Kisac*, *Kisnac*, *Kwas* enmity; Čech *Kysati*, *Kvas* feast *Kvašan* guest; Bulgarian *кисна кисель* torturing cold cf. Cumanian *Kis* winter. It might mean sourness or hostility.
бѣше ? *биша*. For the metaphor cf. Nestor 1185.
- V. *не сошлю* I follow Weltmann's conjecture in part; as the old Slav л and а are very similar.

As Plěnsk was on the Western frontier, I see no sense in the passage as it stands and amend thus

уплѣ н сканаболоннбѣ шаде б рѣК и саню
Дву плѣнника на болонн безцады двуре ки сади
и несошлюкъ синемумору
и несошасякъ синемумору

the б in дѣбрь I take for the numeral 2. For the word *исади* v. *Ипат.* 1182. 'ю' might be emended into *ею* genitive dual of *и* 'he' instead of *я*.

449. *Уримъ* a difficult and controverted passage. A simple emendation to *Рима* makes sense. v. note *се зю*.

V. the Chronicle for 1185. Vladímir Glěbovič successfully defended Pereyáslavl', but was wounded. Rimov was sacked and burned. The citizens of Rim may have summoned help from Vladímir Glěbovič, and blamed him for not sending reinforcements.

Rim, called Rimov in the Chronicles, is a town on the Sulá 60 versts below Rómen or Rómny in the Government of Poltava. Weltmann says that a village called Rim still exists there.

296. *Усобица* a difficult line. Read as in П княземъ dative plural, used as a genitive.

My translation is based on breaking up *поганья* into *поганы я*. The sentence is very concise even then.

Cf. in *Инам*. 1170 'God put into the heart of Mstíslav Izyaslávič a good thought for the Russian land [the usual phrase when any prince bethought himself of attacking the enemy], as he wished well in his heart to all: he assembled his brothers, and began to consult with them, and spake thus:—"Brothers, have mercy on the land of Russia, on the estates of your fathers and grandfathers [i.e. descendible удѣлы], for every year they [the enemy] seize the peasant (or Christians) to their own tents, swear faith with us [роту взимающе] and always break it: already they are cutting off our access to Greece, Salonica (Соляный) and Zalozny [*sic.*] and it were befitting [лѣпо ны было v. l. 1] for us, brothers, looking up to divine aid, to seek the road of our fathers and grandfathers and our own honour.'

But nothing stopped these feuds. Indeed, over such an immense territory, unity was almost impossible: but selfishness abetted nature. Suzdal grew in power isolated Kíev: with Ólgoviči ever rending it asunder sustained the battle against the hordes unaided.—

The succeeding lines are simply repetitions of previous phrases.

14. *усобійцѣ* -бицѣ -ѣ can be taken as the locative singular, or nom. acc. plural of nouns in sibilants: Old Slav я. If П is right, *усобійца* (masc.) like *убійца* murderer: the feud-mongers: there is little authority for such a word.

130. *успе* Preterite. Cf. *успеніе*, death: also the Feast of the Assumption. Note the change of the tense: the day has dawned, and the battle array formed, (for details of which again consult the prose narrative).

626. *утру* утирать утереть wipe.

579. *утрѣже* aorist of *утерзати* to rend asunder, or *утрѣгнути*.

Like the *шерешеры* passage this sentence is almost unintelligible. Attempts have been made to construct a word out of *стрикусы* [Abicht Little-Russian *стрикачь* = таранъ battering-ram; Weltmann substitutes *стрѣльницы* (стрѣлить to shoot): Abicht reads *вязъни* from *вязать* bind:

There are three variant readings.

For *вазнь* good fortune, which makes little or no sense, Weltmann cites Ипат. 1287: бѣшетъ бо и самъ ловець добръ, хороборъ . . . тѣмже и прослылъ бѣшетъ по всей земли, понеже даль бѣшетъ ему Богъ *вазнь* нетокмо и на одиныхъ ловехъ но и во всемъ за его добро и правду.—Or again: Лѣпо-же крѣстьяну исповѣдати вазнь ?

I am inclined to regard *стрикусы* as a ghost-word: and to read утрѣже вязни въ три кусы. [v. Миклозишь]. He tore his bonds into three pieces.

It is difficult to make sense of:

'He cast off his *luck* in three tastes': retaining *вазни* as in C.

508. *Утргѣти* preterite of утерпѣть used absolutely, to refrain.

But probably two words have coalesced. Dubenski gives a form *утрпѣти*, and Миклозишь *утрпѣти -ѣти torpescere or rigere*. It is this verb I assume to be the meaning here.

60. *Ущекоталъ*. The use of the participle in лѣ without an auxiliary was already creeping in. щекотать is applied to the sound of several birds, but also means 'to tickle.'

585. *халужными*. This is usually taken as a slip in Е for харалужными, as in П.

At the same time a word халуга exists, used in Luke (cited by Даль) *изиди на пути и халуги: hedge or road*. There seems no reason to suppose that 'ра' was accidentally left out in a word so common in the Слово; 'thick as hedgerows' would be a strong and pertinent simile: but харалужный is good sense. The same word халуга is vouched by Сахаровъ as belonging to the Slovene dialect.

194. *харалужными*. The meaning is clear. As Мелиоранскій points out, *not* from the Cumanian *Karalik*, but the Turkish *qaralugh* black steel. In the Cumanian dialects initial *k* often becomes *kh*: in the Ballads булатный has the same meaning. v. l. 424 etc.

503. *Хинова*. If, in the previous passage, I thought it probable that хинови came from хиноу in vain and in any event was *not* a corruption of ханъ, I here think Хинова has a distinct geographical meaning, to be looked for in the region of the Tatra, whence came the auxiliaries of Yarosláv Vladímirkvič.

I identify Хинова with Hinowice a village near Brzeżań (German *Bries*) in the Liptau, Lower Tatra, on the Złota Lipa. Thence the poet travels to more Northerly barbarians, the Lithuanians, the Yatvyagi (a Baltic tribe known from the tenth century, and fairly accurately delineated in the Chronicles: great campaigns were waged against them in 983, 1038,

1040 and 1044 by the Russians, because they endangered the communications from Kíev to the River Bug district, and the banks of the Dněstr and the Červenski towns. They were finally suppressed by Bolesław the Modest of Poland in 1264; in 1257 they joined the Tatars in a foray on Poland).

The Červenski towns were Červonogorod on the Danros in Galicia, Premysl, Bělež, Zvenigorod, Radom and Galič, all of which Vladímir I in 981 conquered from the Poles. (v. note Осмомысле).

Lastly and farthest North the *Деремела*: a people situated near the modern Dremble, a village in the Rossienski district, near Vidukle on the river Krokliis (which is 14 *versts* from Rossien) in the government of Kovno: thus the *Деремела* are in the heart of pagan Lithuania.

403. *Хинови*. A difficult word. Most commentators take it as a Little-Russian variant of [cf підъ подъ] of Ханъ: but—why this new form?

As to words of similar form we find:

- (1) хинь fem. meaning nonsense хинью in vain, хинить to blame, quarrel.
- (2) Cumanian *kinaidelar* cruciaverunt, *kinadi* torsit *kinalip* affligens se, *kinov* cruciatus.
- (3) хинуться to fall over.

633. *Хиновъскыя*. Generally taken for *ханскія* i.e. the Khan. But this vowel change is violent. I think *хиновъскій* in its third use here is the Cumanian *kinov* bent, *cruciatus*; also *kingir*.

620. *хоботы* v. нъ рози нося.

146. *хоругвь* Мелиоранскій derives this from Mongol *orongo* standard: but Abicht inclines to a Germanic derivation from Gothic *hrunga* shaft.

In the *Codex Cumanicus* these words occur: *Korûgâ visus kôrûli* (= *kôrûngli* spectabilis; *korgun* visus. In Čagatai *kurum* хоругвь is a Church or military banner; and the Cumanian derivation seems the nearest, assimilated in Russian to other loan-words from the Greek χόρος.

In the *Задонщина* a copy of this passage is found *пашуть бо акн живи хоругови* v. нъ рози нося.

246. *хотятъ*. I take this as semi-direct speech: what the crows said.

53. *хощу* as in Church Slavonic, not *хочу* Russian. It may be observed that the text of Ígoľ, like the Chronicles, is innocent of any idea of *oratio obliqua*.

404. *хула* notice the alliteration. The meaning is: Ígor had undone Svyatosláv Vsévolodič's success in 1184.

596. *Хърсови*. On this difficult passage Weltmann has an instructive note. The route by the Don was impossible, being held by active enemies. He must have gone through Kherson and Taurida, and so to a point near Taganrog.

As to Khors, this is a sun-god, mentioned and listed by Sakharov [Народныя Русскія Сказанія] and authenticated by *Nestor XXXVIII*, Лавр. 980 (when Vladímir set up the images of Dažbog, Perún, Khors, Stríbog, Simargl and Mokoš: by "The Virgin's descent into Hell" [Wiener's translation] 'They changed Troyán, Khors, Velés, Perún to gods and believed in evil spirits'; and [cited by Miklózis from Vostókov] "Мняще богы многы Перуна и Хорса. Дыя и Трояна и нини мнози, ибо яко то челоувѣци были суть старѣйшины, Перунъ въ Елинѣхъ, а Хорсъ въ Купрѣ, Троянъ баше царь въ Римѣ, а дрязии другда."—(Believing in many gods, Perún and Khors, Div and Troyán and all of the others, because they have been men of olden times, Perún amongst the Hellenes, Khors in Cyprus, Troyán an emperor of Rome, and others elsewhere.' The facts are useful: the origins assigned are dubious.

In the Задонщина is called Гурсъ.

But, as always, the writer of the *Slóvo* gets all his Pagan facts from Old Bulgarian sources, and uses Bulgarian vocalization, e.g. Хръсъ, Велесъ for Хорсъ Волосъ.

I suggest *Khors* may have the *idol* (блѣванъ, чуръ or Lord Куръ) at Tmutarakán.

419. *цвѣлтити* to torture, oppress. Даль cites the Chronicles: сестра твоя, умираючи, велѣла ми тя за ся, тако рекла: ать иная дѣти не цвѣлить.

According to Sreznévski, it also means weep.

535. *цѣпы* instr. pl. of цѣпъ flail: *not* цѣпъ fem. chain.

460. *чага* a word over which there has been much dispute.

After his defeat by Bolesław of Poland, 'Yarosláv fled with four men to Nóvgorod... they laid a tax of four furs (куны) from every man: from the *starosty* (elders) 10 *grivni*, from the *boyars* of 18 *grivni*.

Ипат. 1170. Яко же веѣмъ Русскимъ воемъ наполнитися до избылья и колодники и чагами и дѣтьми ихъ и челядью и скоты и конми. 'So that all the Russian host was gorged to excess with captives and chieftains with their children (or pages), and personal slaves and cattle and horses.'

[Chronicles Nestor 1018].

Чара is clearly the Cumanian *čagi* potentia. For *кощей* v. note.

Weltmann's emendation of Ичара is wrong: others guessed чара into a slave-girl etc. etc.

Melioranski mentions another Turanian root of similar form for the young of animals.

The Old Russian coinage was original in furs; the nominal values were one grīven (гривна гривень), equal to 10 roubles say £1, was divided into 20 ногаты or 50 рѣзани. One of the silver coins was the бѣлька, from бѣль бѣлька squirrel: v. note бѣлѣ.

Thus this phrase in the text shows the number and low value of the slaveholdings in medieval Russia.

Ногата is found in similar forms in Arabic and Cumanian: four ногаты were equal to a marten-skin.

Гривна, a collar, Lithuanian grīvina (= 20 Groschen) so a weight or coin.

240. *ч ловькомъ*. -омъ a better dative plural. Notice the impersonal passive; a favourite construction in modern Russian too. The generations were *very* short; v. the genealogy.

154. *черный* 'black,' besides being ugly and sinister, is an insult; черные люди were the serfs, or, at best, the lowest class in Russian society: the черные клубки are Turanian allies of Kіev.

163. *четыре*. In the original Д. Weltmann suggests reading this as дѣнь and discarding солнце: but the symbolism is clear; the four suns are Ígof and his son Vladímir, his brother Vsévolod, and Olég Svyatoslávič; and, for the simile, cf. *inter alia* the obituary of Vladímir II Ипат. 1126 просвѣти русскую землю акы солнце лучи пушая. 'He lit up the Russian land, like the sun darting forth rays.'

73. *Чи-ли*. Чи, sometimes combined with ли, interrogative particle, Polish *czy*. What follows is a second adaptation or imitation of Boyán.

147. *чолка*. The tuft of mane overhanging a horse's brow: also ensign: probably here the pennon on the lance: Dubenski cites from Грамматинъ 'и потяша стяговника нашего и чолку стяговую соторгоша со стяга. 'They despoiled our staff-bearer and tore the pennon of the staff from the staff.'

66. *чресъ* scan чърес поля на горы [Коршъ] so l. 70.

367. *чргназуть черпаты* of a ship to take in water. of a ship, so to pour.

98. *чти* чти and *славѣ* must be taken as dative of object.

58. *Шеломомъ*. The instrumental singular masculine still fluctuates between *омъ* and *омь*. *Шоломъ* (modern Russian *шлѣмъ*) should not be confused with *шеломя* hill.

174. *шеломянемъ*. This refrain is not quite in the same words, unless he should be read *на*. Retaining *не*, Abicht reads *уже не Шеломяне ми еси*, thou art not, I fear [ми ethic dative] any longer on the frontier-hill.

Шельбиры в. съ Могуты.

128. [на] *Шеломянемъ еси*. In Old Russian *шеломя* means a hill: but as Sederholm, Tatíščev and others have explained, there is no doubt *шеломя* is a proper noun, a frontier village or height in the principality of Pereyáslavl', bordering on the Polovsk territory.

Cf. Chronicles (Ипат.) 1184, when Svyatosláv sets out on the same route, for the river Khórol: *На воротнище же перешедше Хороль взойдоша на шоломя глядающе кдѣ узрять ѣ: Коньчакъ же стоявъ у лузѣ его же идуще по шоломени* 'The scouts crossed the Khórol, and climbed the Aill to see when they could espy the enemy. Končak was in the valley, and as he went up the Hill'

Ígor's road was *via* the Гребенныя mountains on the right bank of the Donéts, opposite to the river Kalítra. 'This ridge of hills was sometimes called Šolomya.' Abicht also cites Иловайскій (Исторія Россіи I. 262). Hence the meaning of the passage is 'Russia is already in hostile territory.'

Dubenski quotes from Tatíščev's history, a place Šalomnits on the Al'ta [or Ol'ta or L'ta] in the Pereyáslavl' principality, thus on the frontier.

The author of the *Zadónščina* misunderstood this passage: 'Руская земля, то первое е и какъ за царемъ за Соломономъ побывала.' 'Oh Russia, how thou art first as thou wast in the days of King Solomon.' Evidently *шеломя* had lost its meaning.

463. *Шерешеры в. съ Могуты* and *Ты бо можежи*.

520. *шестокрыльцы*. A great deal of ingenuity has been spent on the meaning of six-winged: according to Abicht the fabulous *Юди* of Bulgarian folk-song mentioned in the *Борба на дванаесте крала съ троянита крале*. These beings fly over the walls and so conquer the city. He also cites the Russian folk-tales of six-legged horses, six-snouted dogs, six-winged hawks. Or he opines the six wings may be the two hands, two feet and the plumes on the helmet.

But such monstrous being are utterly out of perspective in this clear, if poetical, narrative.

I suspect a corruption шерстокрылы a term applied to tropical flyingfish; also glossed by Даль *полетуша, ветрогонъ, непосѣда*. If so, in this reproof, it serves as an insult woolly-winged: a bird that cannot make a long or steady flight, and is not victorious.

12. *шизымъ* for modern Russian сизымъ.

142. *японцицини. Сарушон*, cloak епанча Turkish *йаранѣ* or *йаронѣ* Polish *оронсза*, Sagatai *уаронѣ* [Меліоранскій].

476. *Ярославе*. Yarosláv Vladímirkovič, grandson of Volodáf Vladímirovič and thus fourth cousin to Ígoř. The date of his birth seems uncertain. In 1153 he was engaged in war-fare with Izyasláv II Mstíslavič in defence of the Volhynian cities taken by Vladímirko, his father. In 1158 he was again at war with Russia, claiming from Izyasláv Davydovič the refugee Galician claimant Ivan Rostíslavič Berládnik. The fortunes of war, and in especial the treachery of Izyasláv's Turanian allies, the Berendiči, dethroned him; and Yarosláv in 1159 set up Rostíslav Mstíslavič at Kíev. Yarosláv thenceforth until his death was undisputed sovereign of Galicia. In 1164 Andronicus was expelled from Constantinople by his father Manuel, and took refuge with Yarosláv. His domains were very extensive, bounded by the rivers Dněstr, the San, on the South by the nomads: on the N.W. by the Poles, on the S.E. by the Magyars to the East and North by the principalities of Kíev and Vladímir. It was a wealthy country, able in 1224 in the fight against the Tatars to marshal a fleet of a thousands boats on the Dněpr. His long and prosperous reign encouraged commerce, and his hold on 'Little Galicia' secured him the control of the Danube traffic.

He died in 1187: this fact fixes the strictly topical nature of the Слово; for the poet refers to him as alive and vigorous. v. осмомысле.

The obituary in the Chronicle (*Ипат. 1187*) is worth quoting.

'In this year passed away the Prince of Galicia, Yarosláv, the son of Vladimir [generally Vladímirko] on the 1st October. He was a wise prince, and eloquent, who feared God and was honoured throughout the lands, famous for his expeditions. Wherever offence were done to him [обида], he did not himself repair with his companies, but used to send them with generals. He built up his country, and bestowed great alms, loving strangers and feeding the poor; cherishing the monastic orders, and with all his might giving them honour; walking in the whole of the Divine Law; himself approaching the clerical hierarchy and doing good by the clergy.'

—There is little specific reference to his economic work: the monks to whom we owe the Chronicles insist on the piety of the sovereigns.

558. *Ярославе*. There has been much doubt which Yarosláv is intended in this section, in which the poet reproaches the laggard princes. Apparently no descendant of the house of Polotsk bore the name.

Probably the man is Yarosláv Vsevolodič, brother of Svyatosláv, the reigning prince of Kíev, and Lord of Černígov. In 1185 [*Инам*.] Yarosláv collected his men at Černígov after Ígoľ's defeat, but would not advance: in 1187 in the winter——it was severe, and the snow was deep——Svyatosláv and Rúrik advanced against the Pólovtsy. When they reached the Dněpr, Yarosláv turned back saying his country was far off and his *druzína* exhausted. A lively dispute ensued, well told in the Chronicle, and the expedition broke up in confusion.

622. *Ярославнымъ*. П Ярославнынъ. Attempts have been made (*Vyázemski* etc.) to take слышать as a passive. I prefer to emend Ярославна имъ (rather than Ярославны ми with *Weltmann*): and so get a subject and object: гласъ as the genitive plural.

I take it with Дубенекій and Вяземекій as certain that these four plaints are incantations to each fire, air and water to aid Ígoľ.

For their style cf. the Lament of Deirdre: there is a strong Celtic ring anyhow.

19. *Ярослаеву* i.e. Yarosláv I called Мудрый (the Wise), the son of Vladímir I and Rogněda; he reigned at Kíev 978—1054; in 1015 he fought Svyatopólk his half-brother in a desperate civil war, and also Mstíslav the Brave of Tmutarakán, (another brother); he crushed the Pecenegi, a Turanian tribe, who (like the Pólovtsy a few generations later) were raiding Russia; and is one of the great rulers in pre-Mongol history.

581. *Ярославу*. If this means the glory of Yarosláv, we must amend to Ярославлю; the dative-possessive seems out of place. But what is Yarosláv? Wiener in his notes suggests a tributary of the Svísloč in the government of Minsk. The only meaning I can suggest is that it refers to Yarosláv I, whose descendants the Yarosláviči, as they are called in the Chronicle, Vséslav successfully defied. Or does it refer to Yarosláv Yaropóľčič, the nephew of Svyatopólk II? Yaropólk Izyaslávič in 1070 defeated Vséslav: his son Yarosláv was made a изгои by his uncle Svyatopólk, and died in prison.

92. *яруы* a rill or cleft, Serbian *јаруга*; Turkish *yarugh* [v. Меліоранскій]. Cf. яръ (2) in Даль.

190. *Яръ-Туре*. The poet interrupts the narrative with an exaltation of Vsévolod, Ígoľ's brother, and references to heroes of the past.

The conventional interpretation has been fierce bull, a simile that would fall apt to contemporary style. Cf. [*Ипат*.] Chronicles 1201 the

obituary of the Grand Prince Román. 'He had striven against the Pagans like a lion, was wroth as a lynx, and ravaged like a crocodile [коркодилъ], and traversed the earth like an eagle, as valiant as a bull [туръ].' The sequel though irrelevant, is worth quoting. 'He rivalled his grandfather Monomákh, who laid waste the pagan Ishmaelites called Pólovtsy, and banished their Champion to Obezy beyond the Iron Gates to Srčan who remained near the Don, and lived on fish... Then Vladímír Monomákh [тогда bringing in a new subject cf. l. 414] drank in his golden helm of the Don cf. l. 58], took all their land and chased away the desperate [оканьный] sons of Hagar. On the death of Vladímír, one fiddler [гудецъ, гудка the three-stringed fiddle] remained with Srčan, and sent to the Obezy, saying: 'Vladímír is dead: so, Brother, return to thy land; and speak my words, and sing Polovétski songs, But when he desired to return . . . , they gave him a hut, but he put on his shoes, and said weeping: ——— 'Better it is to lay one's bones in one's native land than to be famed abroad.' And he went to his own country. From him was born Končak, who robbed us of the Súlá, and he went away on foot, carrying a kettle on his shoulder

But in Буй-туръ, Яръ-туръ the first element is undeclined: and both suggest popular etymologies.

The word *Ярмауль* is Mongol, but used for advance-guard in the army:—the termination уль seems specifically Tatar, cf. есауль sentry.

In Cumanian *iar* is light; *yarat* a root meaning to create, found in Turkish as *yerat* (and in other dialects as well). I suggest Яръ-туръ is like Буй-туръ Cumanian for leader.

Ятвязи a Northern tribe probably Sarmatians, i.e. not Slavs or Turanians; in Polish Jacwieci, Gk. Ἰάϛϛι.

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